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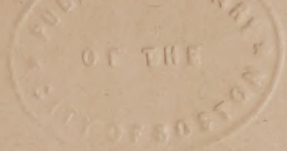
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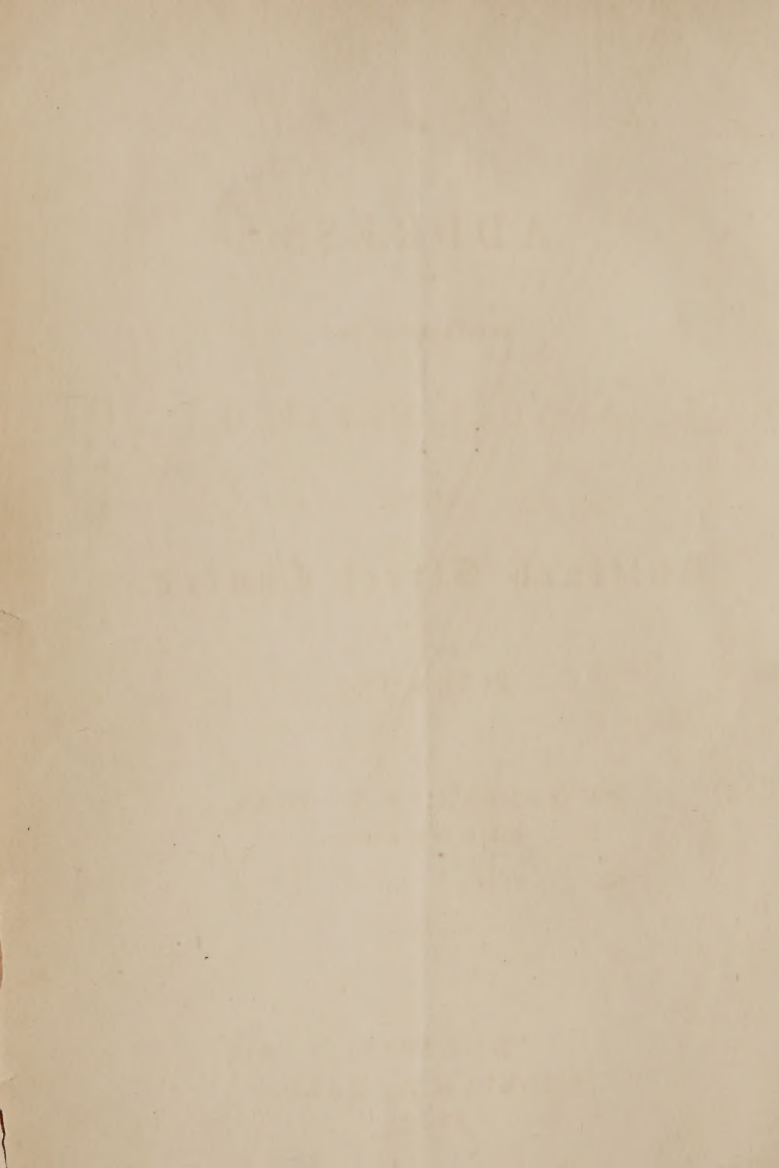
ADDED May 29 1886

CATALOGUED BY

REVISED BY

MEMORANDA.

Rev A. Ayer
With Respects of
F. T. Gray



AN

ADDRESS

DELIVERED AT THE

ANNUAL MEETING

OF THE

Bulfinch Street Church,

JUNE 4, 1852.

BY FREDERICK T. GRAY,

MINISTER OF THAT CHURCH.

BOSTON:
WILLIAM A. HALL.
1852.

MONTHLY CHURCH MEETING, }
July 2d, 1852. }

Voted, That the thanks of this Church be presented to our Pastor for the Address delivered by him, at our last Annual meeting, and that the same be printed for the use of the members.

EDWIN A. WADLEIGH, *Clerk*.

NOTE.—Previous to the religious services in the evening, an hour was spent sociably in the Vestry, where between two and three hundred of the Church were assembled. Among them were many of the oldest members.

ADDRESS.

It is with no ordinary emotions that we meet this evening, in this much loved sanctuary, associated in our minds with many tender recollections and with very dear friends. We have come many of us from distant places, once more to greet those, with whom we have here often commemorated a Saviour's dying love, and passed many holy seasons at the evening hour.

It has long been the custom in this Church to notice the return of the Annual Meeting, and this year we have endeavored to have all with us, that we might enjoy an hour of social converse, and engage in services appropriate to so interesting an occasion. Hence, instead of the usual Report, the present mode is adopted of presenting such topics as are worthy of consideration.

It may perhaps be asked, why we thus meet. In reply I would say that we are members of the same church. With emotions too deep for utterance, known only to the Searcher of hearts, we here confessed the Saviour before men, and received the warm hand of welcome, whose pressure, with the solemn truth uttered at the time, will never be forgotten! And now, as you recall the past, many doubtless are ready to say,—

“O happy day, that fixed my choice
On thee, my Saviour and my Lord;
Well may this glowing heart rejoice,
And tell its rapture all abroad.”

Here the word dispensed came home to your heart, and your spirit was lifted heavenward. A Saviour's presence seemed nearer, and his love more precious. Here, on the wings of faith and prayer, your communion imparted solace and joy; your intercourse with Christian friends was indeed soothing, bringing to you that peace which the world cannot impart. And often you have been ready to say, and now to repeat, "what delightful thoughts and sentiments have been awakened on the remembrance of those Christian friends, with whom I have walked to the house of God in company. What a source of happiness have they been to me, in the months and years that are gone. How often have they strengthened my frail virtue, quickened my benevolent purposes, enlarged my devout affections, and consoled me under the sorrows of life. Oh, how often have they inspired me with a fortitude, which enabled me to return to the world better prepared to encounter its temptations and bear up under its difficulties and trials!"

If this is true, and if in the past we have enjoyed holy seasons in this place, it surely is well for us to come together and recall those happy hours, consider the lessons which the past bears to us, renew our holy vows, and strive together for that grace which we so much need on our earthly pilgrimage.

Especially does this appear important, when we consider the change that has been introduced into some of our religious societies, by which the separate organization of the church has been in a measure put aside, so that all are invited to participate in this ordinance; and with this general invitation individuals partake who have never made an open profession of their faith in Christ, neither are known or considered as members of the church. The design of this rite, as we

understand it, is not simply to aid and strengthen in a faithful discharge of Christian duty and an adherence to the religion of Jesus, but it is also a way, by which men are to express their faith in Christ, and their sincere desire to be his disciples, taking Him for their teacher, "who spake with authority."

This course of admitting every one, and giving a general invitation, was commenced many years since, and called forth much discussion and very careful consideration at the time. After mature deliberation, I did not see how it could result otherwise than that, in a short period, the church, as a separate body, would become, in our congregational societies, where it was adopted, entirely extinct; for it has been found that few, comparatively, accept such an invitation when given in this manner, and a few only ever will. And as death is ever busy, bearing constantly away those who have been long known as its honored members, if few unite, what but decay awaits the church?

Has not the change that has come over the aspect of some of our churches, where this course has been pursued, been sad? Has it not caused a sigh to rise from many a devout and humble heart? And can the sincere lover of this affecting ordinance witness this change with any other feelings than those of the deepest regret? I think not; and it was, that this subject might be understood and settled here, that a change in the *form and manner* of admission to the church was not long since proposed. After a report from a special committee, which was unanimously accepted, it was voted not to change them, "considering this rite as a way instituted by Christ, by which men were openly to acknowledge a belief in the 'Author and finisher of our faith,' as well as a means by which to strengthen and in-

crease our love to Him who said, 'this do in remembrance of me.' " To this mode, no one has ever objected on uniting with us. When any one finds it a barrier to communion, then will the church be ready at once to consider every objection, and be far from placing any obstacle in the way of those who may sincerely desire to enjoy this simple and beautiful rite.

Well, therefore, and becoming is it in us, who would keep alive the church and carry out its principles, who feel that we are members of one fold, whose master and teacher is Jesus, that we meet to warm and cheer our hearts, strengthen our faith and increase our love to each other and to the Saviour. Well, that we should erect one altar-stone on our pilgrimage, upon which we shall in coming time look back with holy pleasure, where in prayer and intercession we unitedly poured out our hearts in wishes of kindness and love, and pledged to each other a continued, lasting friendship in the name of our dearest friend whom we hope at last will own us before his Father, and re-unite us to those who have passed on before us into "the church of the Firstborn, whose names are written in heaven!"

I. As we come together, let me remind you, first, that gratitude should fill our hearts that we are permitted to meet so many of those who have long been members of this church. Of the sixty-six members, who composed this church previous to my coming hither, twelve and a half years since, twenty-four remain; and we have the pleasure of meeting with several of the oldest this evening. Welcome, most welcome, ye, who were the earliest worshippers in this house of prayer. It gladdens our hearts to see you, and ever here will you find those who, in every way they can, will cheer you on the remaining journey of life!

You look around, and miss many whose smile always beamed upon you here. There must appear a change, indeed, to you, when you remember that twenty-six of the old members have removed from the city, and sixteen have been called from this world! How quickly, on the mention of this fact, does memory recall the names of cherished Christian friends, and among them, how many of the aged and venerable in years! What a crowd of thoughts must rush upon you, as the varied scenes come before your mind, which you passed with beloved brothers and sisters since the formation of this church, nearly thirty years ago! *

While saddened thoughts may be awakened, let gratitude rise to heaven, that you were permitted to behold that faith sustaining them in life's last hours, which had so endeared them to your hearts, and which enabled them to leave behind a memory, which you now delight to dwell upon, and will long cherish. Thus verifying the truth, "that the memory of the just is blessed, and that the righteous are held in lasting remembrance."

2. We have cause of gratitude, also, in the recollection of the union and harmony which has prevailed in this church. There has been no strife of bitterness, no unkind discussion,

* Among those deceased of the church since 1840, who were sixty years and over, are the following:—

1841, September, Sarah Whitmarsh, 68 years. 1842, January, Mary Hill, 78 years. 1844, September, Sarah Dashwood, 80 years; December, Frances Bradford, 65 years. 1845, February, P. Stacey, 78 years; March, Charlotte M. Rynex, 91 years; November, Elijah Clark, 65 years. 1846, January, Susannah Dupee, 73 years; September, Betsey Foster, 66 years; Mary Wakefield, 80 years. 1849, January, Mary Foster, 97 years; Abigail Baldwin, 61 years. 1850, March, Sarah Curtis, 83 years; April, Ann Hunter, 88 years; June, Isaac Dupee, 80 years; July, Phebe Adams, 81 years; August, James Fillebrown, 60 years. 1851, January, Elizabeth Thayer, 76 years; February, Hannah Penniman, 72 years.

and nothing to mar our pleasant intercourse. Whatever there may have been abroad, in the bosom of this church we have sought to be of one mind, and possess the spirit of our divine Master. And this has been the more gratifying, as subjects which have caused much discussion in the community, have been fully and freely considered among the brethren.

In each and every case of the nine members who have left us, the pastor has aimed to discharge his duty faithfully. Though called to part with those with whom he would gladly have finished the journey of life, yet as it was otherwise ordered, he cherishes no unkind feeling to any one of those, who now receive instruction from other lips, and he would only say, "may the richest of heaven's blessings rest upon them." Long may this union and harmony continue, while we seek to be of one mind and spirit, professing "one faith, one hope, one baptism."

3. Again, we have cause of gratitude, that spiritual indifference is not witnessed, but rather an increased interest in spiritual things, especially of late among the young, of which there is a good proportion among the two hundred and seventy-two members, whom it has been my privilege to welcome to the table of communion. And considering the changes which have been constantly taking place, changes which sometimes have filled our hearts with the deepest regret and sorrow, we still witness an attendance at church, which is always gratifying, and bids us hope that the neglect of afternoon worship may not be witnessed here, to depress the heart of every sincere worshipper, as well as the spirit of the minister. While removals from the city have made heavy inroads upon our congregation, there have come forth

from time to time those whose presence and whose services have been indeed most valuable and precious.

To perceive how great the change in this respect has been, I would mention that in the last twelve years, one hundred and fifteen of our members have removed away, and forty-six have deceased, making a total of one hundred and sixty-three! Let us be grateful, however, as we meet this evening, that we still find devoted hearts and ready hands with us, and what was a loss to us, has been, I trust, a gain to other vines in the Master's vineyard. Our brothers and sisters leave us, but you will bear me witness that I have enjoined upon them to be faithful workers, in whatever place they may abide, remembering that the Master calls upon them to advance his kingdom wherever they may go, striving to bring men to repentance, and to the happiness and peace of a religious life and conversation.

You will, in this aspect of our church, perceive the importance of activity and diligence, and that never was there a period when influences were abroad, which require that Christians should watch and pray, that the church of Christ find in it those who love the ordinances, and who neglect not the assembling of themselves together. Whilst grateful for the religious interest which does exist, we will pray that it may be greatly increased, and quickened to a higher elevation, till it be widely felt, and be witnessed in a holier life in ourselves, and a more earnest desire for this on the part of the congregation.

As it is pleasant to remember this harmony of feeling and action, let me ask of you to consider its importance, and act upon it, striving in every way in your power to have a living, active church, composed of those who feel the value of our holy religion to meet the wants of man's spiritual

nature, and the importance also of the ordinances of Christianity to keep alive a remembrance of man's best friend, and the sufferings he endured, that we might come off conquerers, and more than conquerers, through faith in Him.

And let me ask of you to consider also the importance, if you would see the church increase and spiritual life prevail, of co-operating with the pastor. You have, in every plan which has been presented, proceeded with great unanimity, and greatly assisted him; so that in the most trying occasions to the harmony of a society, you have not only succeeded beyond your highest expectation, but have looked back on the completion of your labors, and have seen all as united as at the commencement; hearing no word of complaint and perceiving no unkind feeling in any one. In future time, when any plan is suggested, if it meets your approval, cheerfully offer your services; but if it does not, do not consider it your duty to check the benevolent emotions and thwart the efforts of others, but remember the sage counsel of the apostle, and "study to be quiet." Acting upon this wise injunction, you will be sure to do no harm, if you are not inclined to do good, and will have nothing with which to reproach yourselves in future time.

Your pastor has been with you long enough to enable you to perceive what are his motives, in every plan which he may propose, and in every call he may make, for your services. You can see also whom he wishes to benefit, and what the object which he may desire to accomplish. I mention this more especially, for I cannot forget your readiness and alacrity in the past, and the cheerful, happy spirit in which you have commenced and continued every work, till its close. I can have no higher wish, in this respect, than that

this ready, cheerful spirit may ever be witnessed here, especially in those who have rendered such invaluable services in the religious instruction of the young, in the Sunday School.

In the review of the past, which naturally presents itself to our consideration at this time, we have, in some humble measure, endeavored to extend our Christian charity abroad, as well as do good to the poor of our own household. I would that this Christian charity had been more general, and its duty was more deeply felt; but as it is, I think it may in truth be said, that we have done what we could. I have often mentioned, and you well know how often repeated, that I have no faith or sympathy with that church or congregation which confines its benevolence within the narrow limits of its own immediate circle. This is not that wide, disinterested, diffusive spirit of Christian love which the Savior taught his disciples to cherish. If it had been, his religion would never have progressed, and the apostles never have been the self-sacrificing men they were. No, this is a selfish, wordly policy; and where it exists, I firmly believe that, whatever of outward prosperity there may be now, the future will witness a decay in spiritual interest, with the sluggishness and sleep of death, and a decrease of religious services. And this, too, with those who may be ready to say, "my mountain stands strong; I am rich and increased in goods;" who, having cherished this selfish principle, will hear the voice of the Son of Man, saying, "Inasmuch as ye did it not unto one of the least of these my brethren, ye did it not unto me; depart from me — I know you not."

Entertaining this view, I have asked you to remember

the poor, and do what you could to extend the Redeemer's Kingdom in the hearts of men. And this I shall continue to do; believing that, according to the Scriptures, if we desire spiritual prosperity at home, we must do what we can to have it prevail abroad. In this way, the value and importance of religion will be felt more deeply in our own hearts, and in the hearts of our fellow-worshippers. It is pleasant to know that in the past twelve years, you have given to the Ministry at Large, to destitute Societies, to Divinity Students, to the Children's Mission, and to the poor of your church and society, the sum of five thousand two hundred and ten dollars, besides nearly one thousand dollars to your Sunday School, and eleven hundred dollars raised in the Ladies' Sewing Circle, besides several hundred garments distributed among the destitute in our city.

In addition to this, over four thousand dollars have been raised, and appropriated to repairing the church edifice, and in fitting up your commodious vestries, the latter requiring no little effort. But it was effort well applied, and an expenditure judiciously appropriated, which has, and will, in the future, continue to yield a rich return; enabling many, even now, who were active and zealous in this work, individually to say, "Verily, I have my reward." *

In this connection, I cannot but say that the persevering efforts and unwearied exertions of the members of the Ladies' Sewing Circle will never be forgotten by any friend of the Bulfinch Street Society. They have cheered many a heart, and dispersed many a dark cloud. Our children's

* The following are the various amounts expended: Ministry at Large, \$1650; Feeble Societies, \$430; Divinity Students, \$675; Children's Mission, \$233; Poor of the Church, \$757; Poor of the Society, \$936; Sewing Circle, distributed, \$529.

children, in future years, will rejoice in those efforts, long after these devoted mothers and daughters shall have passed away.

Among the pleasing incidents in the past year, was that kind remembrance of my respected predecessor, the first pastor of this church, to whom was sent a Christmas present in a letter, as a token of the esteem and regard in which he was held by those old friends who had long sat under his ministry, and by whom he was still held in cherished remembrance.* May the evening of life with this minister of Christ be serene and happy, and that faith and hope which have thus far sustained him, be his portion to the last!

“Ah! in ten thousand ways, or far or near,
The called by love, by meditation brought,
In holy visions, still they haunt us here—
The dear companions of our sweetest thought.”

I cannot but congratulate you on the interest which has been taken in your Sunday School. It may well be thus, for it has proved here, as it often has been called, the nursery of the church,—seventy-one having united with us who were connected with the School, thirty-seven of whom had been pupils. May this interest long continue, and it is to be hoped that in the coming autumn, by the arrangements which are now being made, we may increase still further its usefulness, and more widely extend its benefits, which have been strikingly apparent, and for which we should indeed be grateful. Let this blessed institution receive your sympathy and prayers, so that, in the future, there shall come forth from it those who, faithfully taught from the Word of

* Enclosed was a check for one hundred and seventy dollars.

Life, will prove bright ornaments to the church, and blessings to the community.

While we review past scenes and events in the Sunday School, how many endeared friends come to mind. In earlier periods, the devoted and persevering Wright and Homer will never be forgotten by those who were associated with them, and received instruction from their lips; and more recently the faithful and interested Dix, Osgood, Babcock, Paige, Clark, Phipps, and Allen, will often be called to mind; and as we remember the months and years that are gone, to none shall we look back with higher pleasure or warmer gratitude than the sabbaths we were permitted to labor with them in this holy work. To wider spheres of action some of them have been called, and others to distant cities. But could my voice reach them this evening from this holy spot, it would say, "Cherished friends and beloved brothers, whithersoever you may go and wherever dwell, whether in the busy city, the quiet village, or in far off distant lands, you will be held in fond remembrance by many loved ones here, and be enshrined in the hearts of pastor and also of children, those who will remember your teaching with the warmest gratitude, and love to dwell, in seasons of silent meditation, upon the happy hours they spent with you at their much loved Sunday School. While we would implore the blessing of heaven upon you, be assured you are, 'though lost to sight, to memory dear,' and ever will be associated with holy seasons passed in this our spiritual home."

While thus I allude to the changes which have taken place in the Sunday School, as we take a wider view, and look at the congregation, how great are the changes which

meet us there. They are such as awaken emotions too deep for utterance. It is cheering to witness still with us nineteen of the families who have worshipped here for a quarter of a century and more, to whom this house is very dear; some of whom watched over its early progress with the deepest interest, and greatly assisted in its erection! It is pleasant, also, to meet the members of forty-eight of the eighty-three families who worshipped here when your present pastor was installed. How striking does change here appear, when, of the four hundred and five families who have worshipped with us in this same period, one hundred and fifty-six have removed, and the heads of fifty-eight, worship no longer in earthly temples; leaving one hundred and ninety-one families now with us. When I think of the departure of some who have been long associated in our sabbath services, who have been most valued counsellors to us here, I dare not dwell upon the sense of loss we experienced when from time to time they were called to leave us.

Again, how solemnly do these changes speak to the heart, when I turn to your church records, and see there the names of the three hundred and forty-eight couple whom I have united in marriage; with the three hundred and thirty-four to whom I have administered the rite of baptism; and think with how many of these I have seen the wedding garment changed for the sad habiliments of the grave, and to how many, whom I have met on happy bridal days, I have been soon after called to administer consolation in the house of mourning. How many fond and cherished children, too, upon whose pure brows I have impressed the holy seal of baptism, have I witnessed the paleness of death succeeding the bloom of innocence and health! When I run my eye also

over the names of the five hundred and fifteen, at whose funerals I have been called to officiate, two hundred and fifty-one of whom worshipped with us, I feel that this is not our abiding place, neither is it our home !

When I remember that of this number, forty-three were members of this church, to some of whom I gave the hand of welcome, in whom I was permitted to see the power of Christian faith in life's last hours, I know not how to express the varied thoughts which crowd upon my mind. While I would look forth to the future with faith and hope, my fervent prayer is, that my last hours may be as peaceful as were many of those beloved and happy Christians. Blessed spirits—they are gone ! But O ! say, will the remembrance of those beloved brothers and sisters ever fade from your memory ? Have they not brought the eternal world nearer to you ? And do they not seem to call upon each one of us, with a heavenly voice, so to live the life, that we, too, may die the death, of the righteous ? May the admonition which the departure of these loved friends brings, not be lost upon us !

Time admonishes me that I must close, and that we must soon separate. Some among you will go to distant places, and from the changes which have transpired, it is not probable that we all shall meet here on a similar occasion. Bear, then, with a parting word.

Ye fathers and mothers in Israel, ye may, in your homes, as the weight of years begins to press upon you, find yourselves retired from the world, passing the evening of life amid the quiet of the domestic fireside or in the chamber of sickness or infirmity. But O ! let me say, when thus retired, as you recall past years, feel assured that *here* you

will not be forgotten ; you have Christian friends, brothers and sisters, here, who will ever gladly visit, and endeavor to cheer you with spiritual joy. Though you may not come to this sanctuary, as in years gone by, at the call of that bell whose tone is so familiar to you,—and may not join your voice in our morning or evening hymn, as when the notes of yon organ awakened within you the spirit of devotion,—still, while others shall obey that call, and engage in our services, believe me, we shall here *often remember*, and pray for you, and it will rejoice our hearts to do what we can to make your last days on earth, as we trust they may be, your brightest and your best.

There are others with us who will leave for homes far away. But go where you may,—forget not that your names are recorded here, and that you are very near and dear to us. When you rejoice,—many here will be ready to rejoice with you ; and when you mourn,—sympathizing Christian hearts will weep with you in your sorrow. You may go to far off places in our own country, or to other and distant lands,—but remember, no distance of place can sever the tie which binds you to our hearts,—and no length of time chill the warmth of that Christian interest and affection which we cherish towards you. It is to be hoped that we shall often find you returning to this your “spiritual home” to quicken and keep alive the fervor of that devotion which has often been enkindled within these walls, and which makes this sanctuary so dear to you, whilst it reminds you of endeared Christian friends, who have united with you in its holy services.

And now we must part ! the young, to go forth to encounter the temptations of the world ;—manhood, to meet its heavy trials and cares ;—and the aged, to bend beneath

the infirmities of age and the weight of years! — each and all, to bear the cross, as did our Master before us! Let us humbly receive and patiently bear whatever is appointed, and never forget,

“That, if our aims are fixed aright,
A sacred hope is given;
Though now our prospects end in night,
We'll meet again in heaven!
Then let us form those bonds above
Which time can ne'er dis sever,
Since parting in a *Saviour's* love,
We part — to meet forever!”

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MANUAL

2

OF THE

Central Square Baptist Church,

BOSTON.

Constituted September 24, 1844.

BOSTON:

J. M. HEWES, PRINTER, 65 CORNHILL.

1870.

HISTORICAL SKETCH.

The field now occupied by the CENTRAL SQUARE BAPTIST CHURCH furnished an asylum for the Baptists more than two hundred years ago. As early as 1635, Mr. Maverick, an Episcopalian, then residing here, was forbidden by the town authorities "to entertain strangers," lest they should be of a heretical turn; probably referring to those holding Baptist sentiments. Between the years 1665 and 1670, Mr. Thomas Gould, the founder of the First Baptist Church, Boston, was fined, imprisoned, and sentenced to banishment for his religious belief and practice. He refused to go into banishment, but after his release from prison, he removed to Noddle's Island, now East Boston, and "at his house the church assembled for a number of years." In an old History of Boston, we read of Henry Shrimpton who left by his Will dated July 17, 1666, ten pounds, in the language of the Will, "to the society of Christians that doth now meet at Noddle's Island, of which is Gould and Osborn and the rest, as a token of my love."

Within the memory of many now living, (1870,) there was but a single house on this Island. In 1832 the East Boston Company commenced its operations and the pop-

ulation rapidly increased. In 1843 the population was estimated at 4,000, in 1855 at 17,000, and in 1870 at 30,000.

In 1843, the Baptists residing here, then numbering about 40 members, asked advice from a Committee of the churches in the city in regard to the organization of a church on this field. That Committee, under date of Sept. 2, 1843, returned the following answer :

"Voted, that we recommend to the brethren in East Boston to go forward in their undertaking to establish a Baptist interest in that place ; it being understood, however, that this Committee do not hereby pledge the several churches to which they belong to any pecuniary aid in the enterprise."

This reply was deemed sufficiently encouraging to warrant the brethren "to go forward in their undertaking ;" but looking back to it *now*, it reveals the fact, that the Baptists of the city had not then learned the true method of church extension. Had they gathered around this feeble interest and aided it according to its necessities, there is reason to believe that long ere this there would have been two churches here instead of one.

Public religious services were commenced in a Hall in Oct. 1843, under the ministry of Rev. Hiram A. Graves, then editor of the *Christian Reflector*, who had been engaged to supply the pulpit one year. The church was formally organized Sept. 24, 1844, and recognized by a Council of churches Nov. 7, of the same year. It consisted of thirty members, of whom but ten remain in the church. Mr. Graves completed his term of service, but his feeble health, together with his duties as editor, forbade his continuing longer. His name has ever been fra-

grant with precious memories in the church which he organized. He baptized one of the constituent members.

At a meeting of the church held Oct. 25, 1844, Rev. Joseph M. Graves, the father of Hiram A., was called to become their first Pastor. He accepted the call and entered upon his labors Jan. 1, 1845. During his pastorate 31 members were added to the church by baptism, and 39 by letter and experience. Soon after he commenced his labors with this people, the Hall in which they worshipped and which they had fitted up at considerable expense, was destroyed by fire. Removals from place to place followed in rapid succession. These were not conducive to the growth of the congregation, and yet there was a healthy progress. For several months the church was kindly welcomed by the Maverick Society to their house of worship,—a favor again enjoyed several years afterwards. Mr. Graves resigned the pastorate June 7, 1847.

Rev. Miles Sanford was recognized as Pastor of the church, Dec. 26, 1847. He resigned in January, 1851. Under his pastorate 4 members were added to the church by baptism and 26 by letter and experience. The experiment of the "free seat" system was tried during his ministry, but not with such success as to warrant its continuance. The church suffered alike under the ministry of Mr. Graves and Mr. Sanford for the lack of a suitable church home; and its permanent growth and prosperity were greatly hindered. Whether this fact contributed to their short pastorates, we are not informed; but there is abundant evidence that they did not leave because the people desired them to do so.

The next Pastor was Rev. James N. Sykes, who enter-

ed on his labors July 1, 1851. His pastorate was of longer continuance than that of either of his predecessors. The great work achieved by the church and society under his labors was the erection of their present house of worship. It is a substantial brick building, 55 feet wide, the main edifice 78 feet long, and its extreme length 108 feet. It contains 118 pews. Its spire rises 150 feet from the pavement. The house was publicly dedicated to the worship of God, April 4, 1855. More than ten and a half years the church had prayed and labored and struggled to reach this result, and more than eleven and a half years from the time public services had been commenced. During the ministry of Mr. Sykes 67 members were added to the church by baptism, and 92 by letter and experience. He resigned his pastorate June 26, 1858, having sustained the pastoral relation to the church nearly seven years.

Jan. 1, 1859, Rev. S. W. Foljambe entered upon his work as Pastor of this church. He had more to encourage him than either of his predecessors at the commencement of their respective pastorates. The church had now existed more than fourteen years. They had a good local habitation. They had been gathering resources for future service. But they were not strong. In Sept. preceding, they had only reported 147 members to the Association. Their congregation was small. But under the ministry of Mr. Foljambe the church enjoyed a steady and healthful growth. Though his pastorate covered the exciting period of the great civil war, the evidences of spiritual prosperity were many and encouraging. Under his ministry 115 members were added to the church by baptism and 116 by letter and experience. The congregation was largely increased in numbers and resources.

A new organ was purchased and the evidences of general prosperity were multiplied. Mr. Foljambe closed his labors with the church May 5, 1867, after a pastorate of eight and one-third years.

On the first Sabbath in Nov. 1867, Rev. D. B. Cheney, D. D., commenced his labors with this church as a supply. He continued in this relation four months, when he moved to the field and entered upon full pastoral work. It has been his privilege to enter into the labors of those who had preceded him and to reap where they had sown. During the two years and six months of his ministry 114 members have been added to the church by baptism and 63 by letter and experience. The field occupied by this church was never so large as now, nor was the general condition of the church ever more hopeful. Its membership, congregations, prayer meetings, Sabbath school and general resources are larger than ever before. It is a time when all its members may "thank God and take courage."

On the 24th of Sept. 1860, the church celebrated the 25th anniversary of their organization by a "Social Reunion." To this all the former pastors and members who had been dismissed in good standing were invited; also the Baptist pastors of Boston, Charlestown and Chelsea. Pastors Sanford, Sykes and Foljambe were present to speak of the past at the social gathering, and to preach in the order of their settlement the following Sabbath. "Father Graves" sent his fraternal message, but he was too feeble to be present. He has since entered into rest. Many neighboring pastors and ministers were present, and the greetings of old friends and new will long be remembered.

The Sunday school has held an important place in the esteem of this church during all its history. All the pastors have given the school their earnest co-operation, and the members have found in it a pleasant and remunerative field of Christian labor. The school in its different departments now enrolls a membership of more than 600, with an average attendance of about 450. Very many of the converts baptized into the fellowship of the church have been gathered from the ranks of the Sunday school.

ARTICLES OF FAITH.

It having pleased the great Head of the Church to give us that favor with the people which has obtained for us not only a name among the churches of Christ around us, but also a place in the community, and granted to us a convenient house of worship under circumstances peculiarly pleasing and with evident tokens of the propitious smiles of our Lord and Master, we have felt it an incumbent duty to declare our Covenant and Christian Fellowship as a body of Christ and bearing the name of the CENTRAL SQUARE BAPTIST CHURCH. With the *heart* man believeth unto righteousness: so with the *mouth* confession is made unto salvation. We therefore declare what we believe to be an outline of the true Christian doctrine.

I. We believe that the Holy Bible is a book composed by men who acted under supernatural inspiration; that it is a perfect standard of faith and guide of Christian conduct, and therefore the authoritative judge in all questions of religious doctrine.

Heb. i. 1, 2. 2 Tim. iii. 16, 17. 2 Pet. i. 21. 1 Pet. i. 10, 11. Acts i. 16.

II. That there is only one living and true God, infinite in every natural and moral excellence; and that He has revealed himself as the Father, and the Son, (or the Word,) and the Holy Ghost,—the same in respect to divine essence, whatever distinction there may be in some respects,—and supremely

worthy to be loved and revered, obeyed, confided in and praised.

Deut. vi. 4. Deut. xxxii. 4. Ex. xxxiv. 6, 7. 1 Tim. xi. 5. John i. 1-3, 14. John x. 30. John v. 23. Matt. xxviii. 19. 2 Cor. xiii. 14. 1 John v. 7.

III. That man was created holy, but, by wilfully violating the law of his Maker, he fell from that state: in consequence of this by nature, there is in him no holiness; we are all inclined to evil; and, in that all have sinned, all are "children of wrath," justly exposed to death and other evils, temporal, spiritual and eternal.

Gen. i. 26, 27. Gen. ii. 17. Gen. iii. 6, 7. Rom. v. 12, 18. Is. i. 5, 6. Rom. iii. 9-18. Eph. xi. 1-3.

IV. That the only way of deliverance from this state of guilt and condemnation, is through the sacrifice of Jesus Christ, the eternal Word who miraculously assumed our nature, was made under the law, suffered, bled and died, who bare our sins in his own body on the tree and "whom God hath set forth to be a propitiation through faith in his blood," having "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," and that those only who receive the gift of faith and repentance in him will be finally saved by his atonement.

Is. liii. 4-12. Matt. xvi. 21. 1 Pet. ii. 24. Rom. v. 6-21. Rom. iii. 21-26. John iii. 18.

V. That all who truly obey the Gospel, "were chosen in Christ before the foundation of the world," by Him who sees "the end from the beginning;" and that, in consequence, not of their own merit, but of God's own purpose and grace, they are regenerated by the Holy Spirit, without whose influence none would ever repent and believe, as every one ought to do.

John iii. 5-8. John xv. 16. 1 Pet. i. 2. Eph. i. 4, 5, 11. Rom. viii. 28-31. Rom. ix. 11, 12.

VI. That nothing can separate true believers from the love of God ; but they will be “ kept by the power of God, through faith unto salvation,” the sure and final proof of their being true believers consisting in the continuance of their attachment and obedience to Christ, till the close of life.

John x. 27-29. 1 Pet. i. 5. Rom. viii. 38, 39. Phil. i. 6. Jude 24, 25.

VII. That a Christian Church is composed of believers who have been baptized, who are united in fellowship, whose duty it is to observe the ordinances and to preach the gospel, and that each company of believers so organized is an independent body, and equal to the discharge of all the duties devolving upon a church. All the officers necessary to its highest well-being are bishops or pastors, and deacons.

Acts ii. 41, 42. Matt. xviii. 17, 18. 1 Cor. v. 4, 5, 11, 12, 13. Acts xx 17, 28. Acts vi. 5, 6.

VIII. That the only proper subjects of baptism and the Lord's Supper are professed believers ; that baptism is administered only by immersion ; and that it is, by scriptural example, a prerequisite to communion at the Lord's table.

Matt. iii. 5-11. Acts ii. 38. Acts viii. 12. Acts ii. 41. Acts xvi. 32-34. Acts viii. 36-39. Rom. vi. 3-5.

IX. That, according to the example of the apostles and earliest disciples, sanctioned by the repeated presence of Christ himself, after his resurrection, the first day of the week is to be observed as the Lord's day or Christian Sabbath, and that it is our indispensable duty to assemble ourselves together on that day and publicly to worship God.

John xx. 1. 1 Cor. xvi. 2. John xx. 19. Rev. i. 10. John xx. 26. Heb. x. 25. Acts xx. 7.

X. That there will be a resurrection of the just and the unjust ; and that the Lord Jesus Christ will come a second time to judge both the living and the dead ; when those who

shall have continued or died impenitent and unreconciled to God, will be sentenced to endless punishment, according to the desert of their sins; and those who shall truly have repented and turned to God, relying solely on the merits of him who suffered "the just for the unjust," will be completely delivered from the dominion of sin, and be admitted into the holy and heavenly mansions with fulness of joy; so shall they be forever with the Lord.

John v. 28, 29. Matt. xxv. 46. Mark xii. 25. 1 Thess. iv. 14-17
1 Cor. xv. 12, etc. Rev. vii. 14-17. 1 Thess. iv. 18.

COVENANT.



As we trust that we have been brought by divine grace to receive the Lord Jesus Christ, and to give up ourselves to him, so we do now, relying on his gracious aid, SOLEMNLY COVENANT WITH EACH OTHER, AND ENGAGE: That we will walk together in brotherly love, as becomes the members of a Christian Church; that we will exercise an affectionate care and watchfulness over one another, as occasion may require; that we will not forsake the assembling of ourselves together, nor neglect to pray for ourselves and for others; that we will not neglect closet and family worship, and will endeavor to bring up such as may, at any time, be under our care, in the nurture and admonition of the Lord, and seek by a pure and lovely example, to win our kindred and acquaintances to the Saviour, to holiness, and to eternal life; that we will rejoice at each other's happiness, and endeavor with tenderness and sympathy, to bear each other's burdens and sorrows, and will visit and assist each other in sickness and distress; that we will live circumspectly in the world, "denying ungodly and worldly lusts," setting a worthy example, and remembering that, as we have been voluntarily buried by baptism and have been raised up from the emblematical grave, so there is on us a special obligation henceforth to lead a new and holy life; that we will strive together for the support of a faithful evangelical ministry among us; and that according to our ability and opportunities we will, as faithful stewards of the Lord, contribute cheerfully of our substance for the maintenance of a faithful evangelical ministry among us, and to preach the Gospel in its purity and power *to the whole human family*; and that through life, amidst evil report and good report, we will humbly and earnestly seek to live to the glory of Him who hath called us out of darkness into his marvellous light.

BY - LAWS.

ARTICLE I.

RECEPTION AND DISMISSION OF MEMBERS.

SECTION 1. Any person giving evidence of a change of heart, may be received into membership upon the relation of Christian experience and baptism.

SEC. 2. Members from other churches of the same faith and order, may be received by valid letters of dismission and recommendation from their respective churches. Such members shall be requested to relate their Christian experience at the time of their reception or at an early period thereafter.

SEC. 3. Baptized believers may be received upon the relation of their Christian experience.

SEC. 4. Excluded members may be restored to membership, upon confessing and forsaking their errors.

SEC. 5. All candidates for membership, prior to the action of the church, shall express their assent to the Articles of Faith and the Covenant of this Church, and the Standing Committee of the church shall report in each case. The question upon their reception shall not be taken in their presence, and no person shall be received to whom five members object.

SEC. 6. Upon request therefor, the church shall grant to any member in good standing a letter of dismission to any other church of the same faith and order.

ARTICLE II.

GENERAL DUTIES OF MEMBERS.

SECTION 1. The duties of members to *themselves* are, the acquisition of religious knowledge; constant progression in grace and spirituality; consistency of external conduct; and the control and eradication of every unholy temper.

SEC. 2. It is the duty of members to honor, esteem, and love their *Pastor*; to pray for him daily and fervently; to attend constantly upon his ministration; to manifest a tender regard for his reputation; and to contribute towards his support in proportion to their ability.

SEC. 3. It is the duty of each member to cultivate and cherish brotherly love for *all other members* of the church; to visit and sympathize with them in affliction; to pray with and for them; to administer material relief to those who are necessitous; carefully to regard their reputation; affectionately and privately to admonish them for their faults and improprieties; and to strive by all proper measures to promote their spiritual benefit and prosperity.

SEC. 4. In the *secular* and *daily walks* of life, it is the duty of members to bear a prudent testimony against evil practices; to be conscientious and exact in fulfilling obligations and performing promises; to live in a peaceable and neighborly manner; to perform offices of kindness and charity; to set an example of industry, honesty, and generosity; and as opportunity and ability may enable, to commend the religion of Christ unto the world.

SEC. 5. It is the duty of all members removing from the vicinity of the Church, to *take letters of dismissal* to other churches of the same faith and order; but should this not be practicable, to furnish their names and places of residence to the Pastor or Deacons within three months after their removal, and to correspond with the Church, giving an account of their religious state at least once in six months during their absence.

SEC. 6. It is the duty of every member of the church to rent a Pew, or part of a Pew, provided, that in any case a member shall satisfy the deacons of being unable to pay Pew rent, they shall assign such member a free seat. It is also the duty of every member to contribute to the funds of the church as the Lord prospers them ; and also to objects of benevolence.

ARTICLE III.

OFFICERS OF THE CHURCH.

SECTION 1. The officers of the church shall consist of a Pastor, such number of Deacons as the church may determine, a Clerk, and a Treasurer. The Clerk and Treasurer shall be elected by ballot, at the annual meeting of the church, for the term of one year, or until their successors are elected.

SEC. 2. Upon the death or removal of a Pastor, the Church shall, without unnecessary delay, take measures to secure a successor. No election of a Pastor shall take place except at a meeting called for that purpose, of which previous public notice has been given from the pulpit the two Sabbaths next preceding the meeting, and a vote of three-fourths of the members present shall be necessary to said election. The concurrent action of the Society connected with this Church shall render such election valid. It shall be the duty of the Pastor to preach statedly to the church ; to administer the ordinances of the gospel ; to preside, when present, over all meetings of the church ; and impartially to perform the duties in general incumbent on the pastoral office.

SEC. 3. The Church shall elect such number of Deacons as it may determine from time to time. Their election shall take place at a meeting called for that purpose, of which public notice has been given from the pulpit the two Sabbaths next preceding the meeting, and a vote of three-fourths of all the members present shall be necessary to said election. It

shall be the duty of the Deacons to prepare and distribute the elements of the Lord's Supper ; to assist the Pastor and candidates in the ordinance of Baptism ; to seek out such members as may need pecuniary assistance and to use the funds of the church for their relief ; to visit the sick, and in general to counsel, co-operate with and aid the Pastor in promoting the spiritual interests of the church.

SEC. 4. It shall be the duty of the Clerk to keep an exact record of all the meetings of the church, and read the same from meeting to meeting for approval. He shall keep a complete register or catalogue of the members ; shall make out and forward all letters of dismission, and in general shall conduct all correspondence of the church, unless otherwise ordered. He shall also prepare a yearly history of the church and present it at the annual meeting.

SEC. 5. It shall be the duty of the Treasurer to receive and take charge of all moneys and disburse the same as the church shall direct. He shall keep a full and faithful account of all moneys received and from what sources ; paid out and for what purposes ; and shall make an annual report of the same to the church.

ARTICLE IV.

MEETINGS OF THE CHURCH.

SECTION 1. The Church shall meet regularly every Sabbath for public worship.

SEC. 2. The Church shall maintain on Wednesday evening of each week a meeting for prayer and religious conference.

SEC. 3. The Church shall meet on the Friday evening before the first Sabbath of each month in Covenant Meeting, when the members will be expected to speak individually of their religious experience.

SEC. 4. The ordinance of the Lord's Supper shall be observed by the Church on the first Sabbath of each month, and when there are candidates for baptism they shall be baptized

the last Sabbath of the month, unless otherwise ordered by the Church.

SEC. 5. The Church shall *meet for business* on the Friday evening before the third Sabbath of each month. At least one half hour at the opening of each meeting shall be devoted to religious services, open to the public, when candidates for membership may narrate their Christian experience. Upon proceeding to business the Church shall sit with closed doors, when none but members of the Church shall be present, and the following shall be the order of business :—1. Reading the minutes of last meeting; 2. Acting upon the reception of candidates for baptism and members on experience; 3. Receiving letters of dismission from sister churches; 4. Granting letters of dismission to those requesting them; 5. Reports of committees; 6. Unfinished business; 7. New business. The meeting in January of each year shall be known as the Annual Meeting. Twenty-five members shall constitute a quorum for the transaction of business.

SEC. 6. Special meetings of the Church may be called by the Pastor and Deacons, or upon the written application of five members, by giving notice of the same from the pulpit on the Sabbath next preceding the meeting, and stating the object for which the meeting is called; and no other business shall be transacted at a special meeting than that for which it is called.

SEC. 7. In all meetings for business the Church shall be governed by the rules usually adopted for the government of deliberative assemblies.

ARTICLE V.

COMMITTEES.

SECTION 1. There shall be three Committees in the Church, appointed at the annual meeting for one year or till their successors are appointed, and known as the Standing Com-

mittee, the Baptismal Committee, and the Missionary Committee. The Standing Committee shall consist of the Pastor, the Deacons, the Clerk, and four other members. The Baptismal Committee and the Missionary Committee shall each consist of such number of brethren and sisters as the Church shall determine from year to year.

SEC. 2. It shall be the duty of the Standing Committee to receive all applications for membership ; to inquire into the character and standing of all applicants ; carefully to examine their Christian experience, except those bringing valid letters of dismission from sister churches ; and to report to the Church thereon, recommending such action as it may deem proper in each case. They shall also receive all applications for letters of dismission to sister churches and report the same to the Church without unnecessary delay with their accompanying recommendation. This Committee shall attend to any business referred to them by the Church, and in general shall prepare all important business for Church action. They shall also act as a Committee of Discipline.

SEC. 2. It shall be the duty of the Baptismal Committee to take charge of the baptismal robes of the Church and to wait upon candidates on the day of their baptism.

SEC. 3. It shall be the duty of the Missionary Committee to seek out and introduce strangers ; to visit such as may be induced to join with us in the public worship of God ; to gather recruits for our Sunday school ; and to render aid to such persons as in their judgment should receive it, so far as the means placed at their disposal will enable them to do so. They shall make a report of their labors at the annual meeting of the Church.

ARTICLE VI.

DISCIPLINE.

SECTION 1. All offences shall be considered as private or public offences. Private offences relate to a single individual ;

and embrace all matters where one member has private cause of complaint against another. Public offences relate to the Church as a body, or to the community at large; and are defined to be the commission of any crime or gross impropriety, or continued neglect of Church obligations and Christian duty.

SEC. 2. Any member having a private offence against another member, shall first seek reconciliation with such member alone. If reconciled, he shall not give publicity to the offence. If he fails in this, he shall then take with him one or two other members, when, if they are reconciled, the matter shall rest between them. If not, he shall then report it to the Standing Committee, who shall proceed at once to examine the testimony in the case, and report to the Church with their recommendation for Church action.

SEC. 3. If any member becomes guilty of a public offence, it shall be the duty of any other member knowing the fact, to report the same to the Standing Committee, who shall at once proceed as described in the preceding section.

SEC. 4. Early in each year, the Standing Committee shall carefully revise the catalogue of members; shall visit delinquents or cause them to be visited by other members of the Church with a view to restore them to Christian privilege and duty; and from time to time shall report to the Church for action such cases as in their judgment require it, with their accompanying recommendation. And the Standing Committee shall possess no power in the matter of discipline not herein above described.

SEC. 5. No action shall be taken upon any charge against a member at the same meeting at which it is preferred. Such member shall be informed of the charge, and cited to appear at the meeting when it is to be considered.

SEC. 6. If a member fails to satisfy the Church in relation to charges preferred against him, or perversely refuses to appear before the Church when cited, he may be excluded from the fellowship of the Church.

SEC. 7. Nothing in the foregoing sections shall be so construed as to prevent the Church from excluding a member summarily for any gross immorality or crime that in the judgment of the Church requires such exclusion.

ARTICLE VII.

MISCELLANEOUS.

SECTION 1. The Church may, at its pleasure, examine through a Committee all books, records, papers and accounts, of the various officers and committees of the Church, and report upon the same at any regular business meeting. The records of the Church shall at all times be open to the inspection of its members.

SEC. 2. These By-Laws may be altered or amended at any regular business meeting by a vote of two-thirds of the members present, provided such alteration or amendment has been submitted in writing at a previous business meeting.

SEC. 3. Upon the adoption of these By-Laws, all previous By-Laws, Rules or Regulations shall be repealed and declared null and void.

HISTORICAL CATALOGUE
OF THE
PASTORS AND DEACONS OF THE CHURCH.

PASTORS,

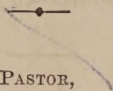
JOSEPH M. GRAVES,
MILES SANFORD,
JAMES N. SYKES,
SAMUEL W. FOLJAMBE,
DAVID B. CHENEY.

DEACONS,

NICHOLS LITCHFIELD,
RENNSELEAR BARKER,
JAMES CHARTER,
WILLIAM S. WILDER,
HIRAM A. STEVENS,
BRADFORD L. CROCKER,
JOHN T. SEAMAN.

OFFICERS OF THE CHURCH,

1870.



PASTOR,

D. B. CHENEY.

DEACONS,

NICHOLS LITCHFIELD,

H. A. STEVENS,

B. L. CROCKER,

J. T. SEAMAN.

CLERK,

B. W. EDMANDS.

TREASURER,

B. L. CROCKER.

HISTORICAL CATALOGUE.

Original Members.

HIRAM A. GRAVES,	RHODA M. PHILLIPS,
MARY H. GRAVES,	PHINEAS COLCORD,
NICHOLS LITCHFIELD,	ELIZA R. COLCORD,
ANNA C. LITCHFIELD,	WILLIAM S. PORTER,
SUSAN WOODS,	LYDIA BRAGDON,
RENNSELAER BARKER,	MEHITABLE NASON ROOP,
HARRIET BARKER,	ANGELINA STURTEVANT,
MARY PORTER,	STEPHEN T. DEXTER,
FRANCIS HOLMES,	JAMES E. BARRELL,
NANCY M. B. HOLMES,	REBECCA BARRELL,
BENJAMIN PEIRCE,	MARTHA TOWER,
SARAH A. PEIRCE,	BETHIAH HARDING,
JOSIAH W. KENFIELD,	SUSAN CHASE,
CATHERINE KENFIELD,	CHARLES F. DICKENSON,
LINUS A. PHILLIPS,	ELIZA DICKENSON.

HISTORICAL CATALOGUE OF MEMBERS,

May, 1, 1870.



Name.	How and when received.	How and when separated.
Abbott, Sarah Alice	L. Aug. 1850,	
Achilles, Henry L.	L. Jan. 1849,	D. Dec. 1849.
Achilles, Caroline	L. Jan. 1849,	D. Dec. 1849.
Albee, Amanda H.	L. May, 1866,	
Allen, Gaius	B. April, 1847,	* Oct. 1851.
Ames, Josiah	L. Dec. 1845,	D. Mar. 1849.
Ames, Mrs. J.	L. Dec. 1845,	D. Mar. 1849.
Anderson, Eliza A.	B. Mar. 1870,	
Anderson, Lydia L.	B. May, 1852,	D. Mar. 1855.
Andrews, David	B. Sept. 1855,	D. Sept. 1858.
Arbuckle, Sarah J.	B. Dec. 1853,	
Armstrong, Joseph	L. Feb. 1849,	E. April, 1855.
Armstrong, Jane	L. Feb. 1849,	* 1849.
Ashworth, Rachel	B. May, 1869,	
Austin, Samuel	L. June, 1855,	D. 1860.
Austin, Mary J.	L. June, 1855,	D. 1860.
Averill, Eliza P.	L. Nov. 1856,	D. April, 1861.
Bacon, Mary A.	L. July, 1863,	
Bacon, Olive B.	B. June, 1863,	
Bacon, Clovis N.	B. May, 1869,	
Barker, Dea. Rennselear	L. Sept. 1844,	D. Feb. 1852.
Barker, Harriet	L. Sept. 1844,	D. Feb. 1852.
Barker, Dea. Rennselear	L. Nov. 1860,	
Barker, Timothy	B. Nov. 1863,	

NOTE. B. stands for baptism; L.—letter; EX.—experience; R.—re-
stored; D.—dismissed; E.—excluded; ER.—erased; *—died.

Name.	How and when received.	How and when separated.
Barnes, Nancy	L. June, 1869,	
Barnes, Helen L.	B. April, 1868,	
Barnes, Frances A.	B. April, 1869,	
Barrell, James E.	L. Sept. 1844,	E. April, 1862.
Barrell, Rebecca	L. Sept. 1844,	E. April, 1862.
Barrett, Jonas P.	L. Mar. 1853,	D. Dec. 1856.
Barstow, Charles W.	B. May, 1855,	D. April, 1858.
Bateman, Henry T.	B. April, 1859,	
Bateman, Nancy T.	B. June, 1855,	
Bateman, Almena J.	B. Mar. 1869,	
Bateman, Osman F.	B. Mar. 1869,	
Bates, Elizabeth	EX. April, 1868,	
Beardmore, Joseph	L. July, 1854,	D. Sept. 1855.
Beardmore, Maria	L. July, 1854,	D. Sept. 1855.
Beauchamp, Abby P.	L. Sept. 1851,	D. Mar. 1865.
Beede, Sarah	L. April, 1858,	
Benner, Susan Post	L. Nov. 1864,	D. Mar. 1870.
Bennett, Eliza	L. Dec. 1854,	D. Nov. 1855.
Benson, Sylvia	L. Feb. 1865,	* Mar. 1867.
Bent, S. S.	EX. Jan. 1867,	* Sept. 1868.
Bent, Hannah	L. Mar. 1860,	
Bezanson, John	L. Nov. 1868,	
Bezanson, Mary	L. Nov. 1868,	
Bezanson, Jane L.	L. Jan. 1870,	
Bickford, Dorothy	B. Dec. 1852,	* Dec. 1863.
Bigelow, Sarah E.	L. July, 1869,	
Bigelow, James E.	B. Feb. 1869,	
Bigelow, Carrie	B. June, 1869,	
Bishop, Minnie	B. June, 1869,	
Blackinton, James F.	B. Mar. 1859,	
Blackinton, Mary D. W.	L. Mar. 1859,	
Blake, E. Nelson	L. Dec. 1864,	D. Nov. 1869.
Blake, Annie E.	B. May, 1866,	D. Nov. 1869.
Blake, Mercy	B. Aug. 1845,	D. Aug. 1849.
Blanchard, Samuel D.	B. May, 1869,	
Bliss, Elizabeth P.	B. April, 1866,	D. Nov. 1866.

Name.	How and when received.	How and when separated.
Boswell, Thomas	L. July, 1851,	D. Nov. 1855.
Boswell, Ann	L. July, 1851,	D. Nov. 1855.
Bradford, Henry	B. April, 1870,	
Bradford, Martha R.	B. April, 1870,	
Bradshaw, Thomas	L. Aug. 1860,	D. Oct. 1861.
Bragdon, Perley G.	B. May, 1847,	D. April, 1858.
Bragdon, Joseph J.	B. Dec. 1851,	D. May, 1869.
Bragdon, Sarah G.	L. Jan. 1852,	D. May, 1869.
Bragdon, Lydia R.	L. Sept. 1844,	D. April, 1858.
Bragdon, Angie A.	B. Mar. 1870,	
Brann, Anna S.	B. Mar. 1870,	
Brigham, Lucretia	B. July, 1848,	* Feb. 1865.
Brooks, Elizabeth	B. Mar. 1866,	
Brooks, Sarah J.	B. Nov. 1867,	
Brooks, Susan Mayo	B. May, 1866,	
Brown, Adeline V.	B. June, 1855,	E. Feb. 1861.
Brown, Deborah E.	B. May, 1855,	* April, 1865.
Brown, Josiah P.	L. Mar. 1848,	ER. Feb. 1867.
Brown, Lydia A.	L. April, 1865,	* Nov. 1866.
Brown, Walter	B. Nov. 1863,	
Brown, Mary F.	L. Feb. 1868,	D. July, 1869.
Brown, Sarah F.	B. Dec. 1852,	* July, 1856.
Brown, Seraphina	EX. June, 1868,	
Brown, Stephen	B. June, 1866,	
Brown, Mary	L. Sept. 1859,	
Brown, George A.	EX. April, 1870,	
Brown, Almira	L. Nov. 1869,	
Burbank, Francis H.	L. Nov. 1860,	D. Mar. 1861.
Burgess, John	L. Nov. 1869,	
Burgess, C. L.	B. May, 1869,	
Burgess, Lizzie	B. Jan. 1870,	
Burnham, Joseph P.	L. Nov. 1844,	E. Nov. 1854.
Burnham, Sarah	L. Nov. 1844,	D. July, 1858.
Burrison, Abby L.	B. May, 1869,	
Burrison, Samuel C.	B. June, 1863,	
Burrison, Henry K.	B. Feb. 1869,	

Name.	How and when received.	How and when separated.
Burrows, Jane	L. Jan. 1850,	ER. April, 1858.
Byron, Mary E.	B. June, 1869,	D. Mar. 1870.
Cahill, Ruth B.	L. June, 1866,	
Caldwell, Daniel W.	B. May, 1847,	ER. June, 1861.
Campbell, Ellen	B. June, 1855,	D. Nov. 1868.
Cargill, Jane	L. May, 1865,	D. May. 1869.
Carter, Margaret	L. June, 1869,	
Chandler, Judah	L. June, 1855,	D. July, 1857.
Chandler, Mary A.	L. June, 1855,	D. July, 1857.
Charter, Dea. James	L. May, 1851,	D. Jan. 1859.
Charter, Mary B.	L. May, 1851,	D. Jan. 1859.
Charter, James W. H.	B. June, 1855,	E. July, 1862.
Charter, Mary A.	B. June, 1855,	
Charter, Charles M.	B. June, 1855,	E. May, 1858.
Charter, Francis H.	B. May, 1855,	E. May, 1858.
Charter, Francis H.	R. Mar. 1860,	D. Mar. 1860.
Chase, Samuel Y.	B. May, 1859,	
Chase, Eunice	B. May, 1859,	
Chase, William	L. Aug. 1845,	D. Nov. 1846.
Chase, Eunice	L. Aug. 1845,	
Chase, Almedia	B. Dec. 1852,	D. Aug. 1860.
Chase, Susan	L. Sept. 1844,	D. Oct. 1857.
CHENEY, Rev. DAVID B.	L. Jan. 1868,	
Cheney, Sarah C. H.	L. Jan. 1868,	
Cheney, Mary E.	L. Jan. 1868,	D. Jan. 1869.
Cheney, James Loring	B. April, 1869,	
Churchill, F. A.	EX. June, 1866,	D. July, 1867.
Churchill, Clara P.	B. June, 1866,	D. July, 1867.
Clark, Lucy M.	L. April, 1864,	D. Nov. 1866.
Clark, Addie L.	B. April, 1866,	D. Nov. 1866.
Cleaves, Charles	B. May, 1869,	D. Mar. 1870.
Cleaves, Frances A.	B. May, 1869,	D. Mar. 1870.
Cleaves, Melissa A.	B. April, 1869,	D. Mar. 1870.
Close, Jane T.	L. Oct. 1858,	D. Nov. 1865.
Coffill, Edward C.	B. April, 1863,	

Name.	How and when received.	How and when separated.
Coffill, Mrs. E. C.	L. Oct. 1862,	
Coffill, Judson T.	B. June, 1863,	
Coffin, Mary A.	B. June, 1862,	
Coggeshall, Josias H.	L. May, 1857,	D. July, 1858.
Coggeshall, Elizabeth M.	L. May, 1857,	D. July, 1858.
Colcord, Phineas	L. Sept. 1844,	* Nov. 1853.
Colcord, Eliza R.	L. Sept. 1844,	D. Oct. 1856.
Cole, Nathan	L. April, 1845,	D. Nov. 1846.
Cole, Rebecca	L. April, 1845,	D. Nov. 1846.
Cole, Dorothy	L. April, 1845,	D. May, 1867.
Cole, Cyrus	B. April, 1859,	D. Jan. 1867.
Cole, John M.	B. April, 1847,	
Cole, Milford J.	B. June, 1847,	E. Nov. 1861.
Cole, Ella	B. Mar. 1870,	
Colley, Mary S.	B. April, 1869,	
Collins, Mary	L. Jan. 1853,	* Sept. 1853.
Collins, Sarah P.	L. July, 1846,	D. Nov. 1853.
Conner, Madison C.	B. June, 1868,	
Connor, Lavinia	B. Mar. 1868,	
Cooper, Eustace J.	B. April, 1852,	E. May, 1858.
Cooper, Ellen M.	B. Feb. 1852,	* May, 1852.
Cooper, Sarah P.	L. April, 1852,	D. Jan. 1863.
Copeland, Nathaniel	L. Feb. 1859,	D. April, 1861.
Copeland, Lydia A.	L. Feb. 1859,	D. April, 1861.
Copeland, Angeline	B. June, 1863,	
Copeland, Rachel W.	L. Mar. 1854,	
Cottrell, Emma N.	B. July, 1863,	
Cottrell, Louisa A.	B. May, 1855,	
Cowin, R. S.	B. June, 1866,	
Cowin, Elizabeth	B. Mar. 1868,	
Crandall, Lizzie	L. Oct. 1863,	
Critchett, Thomas	B. May, 1859,	
Critchett, Amanda	B. June, 1865,	
Crocker, Dea. B. L.	B. Mar. 1848,	
Crocker, B. L., Jr.	B. July, 1865,	
Crocker, Nellie N.	B. Feb. 1869,	

Name.	How and when received.	How and when separated.
Crocker, Sylvia W.	L. July, 1856,	
Crooker, Rebecca	L. Feb. 1858,	
Crosby, Deborah	L. Feb. 1859,	
Cudworth, Elijah	L. Nov. 1866,	
Cudworth, Betsey L.	L. Nov. 1866,	
Cummings, Leonora	B. July, 1866,	D. Oct. 1866.
Cunningham, Elizabeth	L. Mar. 1855,	D. April, 1858.
Currier, T. E.	L. July, 1866,	
Currier, Mary F.	L. July, 1866,	
Cushing, Everett	B. May, 1855,	
Cushman, Mary E.	L. Nov. 1868,	
Cushman, Francis F.	B. April, 1847,	E. April, 1858.
Cushman, Hannah C.	L. April, 1847,	* Nov. 1866.
Cutler, Lucy	L. May, 1860,	
Cutler, Samuel B.	L. Oct. 1851,	D. Mar. 1858.
Cutler, Jane B.	L. Oct. 1851,	D. Mar. 1858.
Dale, James	B. June, 1855,	E. April, 1858.
<i>Davis, Rev. George W.</i>	L. Feb. 1849,	D. Feb. 1856.
Davis, Julia	L. Feb. 1849,	D. Feb. 1856.
<i>Day, Rev. William</i>	L. Dec. 1857,	* Nov. 1868.
Day, Henrietta H.	L. Dec. 1857,	
Day, Ardalessa E.	L. July, 1863,	D. Feb. 1867.
Day, Rosa E.	B. May, 1869,	
Delano, Ruth A.	B. Nov. 1863,	
Denton, Joseph	B. May, 1866,	
Denton, Mary M.	B. May, 1866,	
Dexter, Stephen T.	L. Sept. 1844,	D. Aug. 1848.
Dexter, Betsey R.	B. Mar. 1847,	D. Aug. 1848.
Dexter, Stephen T.	L. Mar. 1866,	
Dexter, Betsey R.	L. Mar. 1866,	
Dexter, Arianna F.	L. Mar. 1866,	
Dexter, Roancy H.	L. Mar. 1866,	
Dickinson, Charles F.	L. Sept. 1844,	D. June, 1857.
Dickinson, Eliza	L. Sept. 1844,	D. June, 1857.
Dixon, Ann	L. May, 1859,	ER. Feb. 1870.

Name.	How and when received.	How and when separated.
Dodge, Abigail	L. May, 1857,	* June, 1863.
Donaldson, H. J.	L. April, 1863,	
Douglass, Henrietta	B. Sept. 1863,	
Douglass, Emily	B. Nov. 1863,	
Duke, Carrie E.	B. April, 1866,	D. June, 1869.
Dunbar, Henry	L. June, 1855,	D. Feb. 1867.
Dunbar, Phoebe	L. June, 1855,	D. Feb. 1867.
Duncan, Mary M. G.	B. May, 1855,	
Eastman, Joseph L.	L. April, 1852,	D. April, 1857.
Eastman, Clara A.	L. April, 1852,	D. April, 1857.
Edgett, Ruth	EX. July, 1869,	
Edgett, Florette	B. Jan. 1870,	
Edgett, George	B. Feb. 1870,	
Edmands, B. W.	L. Sept. 1868,	
Edmands, E. H. R.	L. Sept. 1868,	
Eldredge, Sally	L. Feb. 1847,	ER. Mar. 1855.
Elliott, Jane	B. June, 1866,	D. Nov. 1867.
Ellis, Almenia B.	B. May, 1855,	D. July, 1858.
Ellis, Lizzie	B. July, 1863,	
Emery, Morris	L. Feb. 1857,	D. Feb. 1858.
Emery, Lois	L. Feb. 1857,	D. Feb. 1858.
Evans, Edwin	L. Mar. 1859,	
Evans, Mary	L. Mar. 1859,	
Evans, Alfred	L. Mar. 1859,	
Everbeck, George S.	B. May, 1866,	
Everbeck, Alzada M.	B. April, 1859,	
Farnsworth, Jonas	L. June, 1868,	
Farnsworth, Hannah C.	B. May, 1868,	
Fenderson, Mrs. H. B.	L. Dec. 1863,	
Fernald, H. B.	L. July, 1846,	D. Nov. 1853.
Fernald, M. C.	L. July, 1846,	D. Nov. 1853.
Fletcher, Mary E.	B. April, 1859,	ER. Feb. 1867.
FOLJAMBE, REV. SAM'L W.	L. Mar. 1859,	D. Feb. 1868.
Foljambe, Ella A.	L. Mar. 1859,	D. Feb. 1868.

Name.	How and when received.	How and when separated.
Foljambe, Merritt W.	B. May, 1866,	D. Feb. 1868.
Foljambe, Ella V.	B. May, 1866,	D. Feb. 1868.
Folsom, Hannah F.	L. July, 1846,	D. Oct. 1847.
Folsom, Hannah F.	L. Dec. 1869,	
Folsom, Benjamin	L. Dec. 1869,	
Forrest, William B.	B. April, 1866,	
Forrest, Elizabeth A.	B. April, 1866,	
Foster, Herman	L. July, 1859,	D. July, 1861.
Foster, Mary B.	L. July, 1859,	D. July, 1861.
Foster, Judith	B. April, 1847,	
Foster, Sophia B.	B. May, 1852,	
Foster, Mary F. M.	B. May, 1857,	D. Jan. 1863.
Frazier, Elizabeth	B. May, 1856,	
French, Susan W.	B. April, 1868,	
Fruen, William H.	L. April, 1868,	
Gage, Rhoda M.	L. July, 1862,	
Gale, Ella F.	B. Feb. 1869,	
Gardner, George Q.	L. Jan. 1863,	
Gardner, Sarah N.	L. Jan. 1863,	
Gay, George	B. April, 1847,	E. Nov. 1849.
Gibbons, William	L. Mar. 1854,	ER. Feb. 1867.
Glover, Elisha V.	L. July, 1851,	D. Sept. 1852.
Glover, Mary	B. Nov. 1863,	D. June, 1866.
Goodwin, Judith F.	B. April, 1847,	D. Mar. 1868.
Goodwin, Abby M.	B. May, 1865,	
Gould, Andrew F.	B. Mar. 1847,	ER. Nov. 1855.
Gould, O. O.	B. May, 1866,	
Gould, Caroline F.	L. Nov. 1861,	
Gove, Warren	L. Sept. 1849,	D. Mar. 1850.
GRAVES, REV. HIRAM A.	L. Sept. 1844,	* Nov. 1850.
Graves, Mary H.	L. Sept. 1844,	* April, 1856.
GRAVES, REV. JOSEPH M.	L. Feb. 1845,	D. Sept. 1847.
Graves, Susannah	L. Feb. 1845,	D. Sept. 1847.
Graves, Adoniram J.	L. Feb. 1845,	D. Feb. 1850.
Graves, Abby E.	L. Sept. 1845,	D. Feb. 1850.

Name.	How and when received.	How and when separated.
Graves, Adoniram J.	L. April, 1855,	
Graves, Abby E.	L. April, 1855,	
Graves, Andrew F.	L. Feb. 1845,	D. May, 1853.
Graves, Stella A. S.	L. Feb. 1845,	D. Sept. 1847.
Gray, J. H.	B. May, 1866,	
Gray, Harriet P.	L. June, 1866,	
Gray, Oscar W.	B. May, 1869,	
Gruber, Henry	L. June, 1853,	
Gruber, Eleanor	L. June, 1853,	
Gruber, William N.	B. May, 1866,	
Gruber, Sarah H.	B. May, 1866,	
Gruber, Sophia A.	L. May, 1856,	
Gullifer, Briggs	B. May, 1855,	
Gullifer, Thankful H.	B. May, 1855,	
Habberly, William	B. July, 1859,	D. April, 1868.
Habberly, Rhoda	B. April, 1859,	D. April, 1868.
Haggett, Elizabeth	B. Jan. 1870,	
Hall, Louisa E.	B. May, 1869,	
Hall, Mary M.	B. May, 1866,	
Hamilton, E. W.	B. May, 1866,	* May, 1868.
Hamilton, Mary	L. June, 1866,	
Hancock, Kate S.	B. April, 1868,	
Harding, Bethiah	L. Sept. 1844,	
Harding, Sylvia J.	B. April, 1852,	D. Mar. 1856.
Hargrave, Sophia	L. Oct. 1854,	* Dec. 1856.
Hartwell, L. D.	L. April, 1864,	D. Feb. 1867.
Hartwell, Hannah	L. April, 1864,	D. Feb. 1867.
Hartwell, Julius F.	L. Feb. 1863,	
Hartwell, Mary J.	L. Feb. 1863,	
Haskins, Sarah	L. Oct. 1854,	D. Feb. 1867.
Hathaway, Samuel	L. June, 1855,	
Hathaway, Susan	L. June, 1855,	
Haven, Paul	L. Mar. 1848,	D. May, 1848.
Haven, Ann	L. Mar. 1848,	D. May, 1848.

Name.	How and when received.	How and when separated.
Hawkins, Lydia	L. Dec. 1869,	
Hayden, William E.	B. Mar. 1870,	
Hayden, Lizzie D.	B. Mar. 1870,	
Hayward, Emily F.	B. June, 1868,	
Hemmingway, Abby	L. Feb. 1860,	D. Feb. 1867.
Henderson, Joseph	L. Jan. 1863,	D. Mar. 1866.
Henderson, Susan W.	L. Jan. 1863,	D. Mar. 1866.
Hewes, Lavinia S.	L. June, 1852,	D. Dec. 1853.
Hewett, Mary	B. Mar. 1870,	
Higgins, Eliza	EX. Feb. 1866,	D. April, 1868.
Hill, Zelinda	L. April, 1847,	
Hill, Annie L.	B. April, 1868,	
Hill, Walter R.	L. May, 1865,	
Hill, Mary G.	L. May, 1865,	
Hilton, Elizabeth	L. Oct. 1868,	
Hodgkins, Elijah W.	EX. Feb. 1869,	
Hodgkins, Eleanor G.	EX. Oct. 1869,	
Hodgkins, Julia B.	B. Jan. 1870,	
Hodsdon, Sarah	L. Feb. 1856,	D. July, 1857.
Hoffman, Samantha	B. July, 1866,	
Holden, Jesse	L. Sept. 1845,	EX. Feb. 1870.
Holden, Mary	L. Sept. 1845,	D. Mar. 1870.
Holden, Warren F.	B. Nov. 1867,	D. Mar. 1870.
Holmes, Francis	L. Sept. 1844,	
Holmes, Nancy M. B.	L. Sept. 1844,	
Holmes, Jane	B. April, 1859,	
Holmes, Mary Ann	B. May, 1856,	
Holmes, Branch	L. Dec. 1868,	
Holmes, Carrie S. M.	L. Dec. 1868,	
Holstern, Eva J.	B. May, 1869,	
Holt, Louisa	B. May, 1869,	
Hopkins, Samuel C.	L. June, 1865,	
Hopkins, Philena	L. June, 1865,	
Hopkins, A. J.	B. April, 1868,	
Hopkins, Flora E.	B. Mar. 1868,	
Howell, George, Jr.	B. Mar. 1847,	D. Mar. 1848.

Name.	How and when received.	How and when separated.
Huntress, Timothy	L. Oct. 1857,	* Sept. 1863.
Huntress, Polly	L. Oct. 1857,	
Hurd, Cordelia	B. May, 1865,	
Hurd, William L.	B. June, 1863,	
Hurd, Florence H.	EX. Feb. 1869,	
Ingalls, Joseph	B. April, 1868,	
Ingalls, Sarah	L. April, 1868,	
Ingalls, Fanny	L. April, 1868,	
Inman, Mary F.	B. May, 1869,	
Inman, Ida E.	B. Mar. 1869,	
Jaques, John M.	B. April, 1869,	D. Mar. 1870.
Jaques, Ellen M.	B. April, 1869,	D. Mar. 1870.
Jones, Ann Maria	L. May, 1855,	D. April, 1859.
Kean, William L.	B. May, 1869,	
Kellar, Hannah	L. Mar. 1855,	
Kemp, Susan	L. July, 1866,	
Kenfield, Josiah W.	L. Sept. 1844,	D. Feb. 1856.
Kenfield, Catherine	L. Sept. 1844,	D. Feb. 1856.
Kidder, Hannah L.	L. Jan. 1850,	
Kidder, William G.	B. Mar. 1864,	
Kidder, Lizzie	B. June, 1863,	
Kirstead, Jennie	B. July, 1863,	
Kornegay, Mary L.	B. May, 1869,	
Kyle, Clara	B. April, 1870,	
Lake, Samuel A.	L. Oct. 1845,	* Sept. 1851.
Lake, Mrs. S. A.	B. May, 1847,	
Langell, Paulina A.	B. June, 1859,	
Langsford, Christiana L.	B. June, 1866,	
Lawrence, Thomas	EX. Mar. 1865,	
Lawrence, Mary	EX. Mar. 1865,	
Lawrence, Thomas, Jr.	B. Mar. 1868,	
Leach, Mary S.	L. July, 1863,	D. Aug. 1867.

Name.	How and when received.	How and when separated.
Leighton, William	B. July, 1859,	D. April, 1868.
Leighton, Ann	B. July, 1859,	D. April, 1868.
Leonard, Esther H.	L. Sept. 1845,	D. Mar. 1870.
Lewis, Dea. Simeon H.	L. Nov. 1867,	
Lewis, Martha E.	L. Nov. 1867,	
Lewis, Susan A.	L. Nov. 1867,	
Lewis, Sabrina	L. Dec. 1865,	
Lewis, Isabella	L. Oct. 1857,	D. June, 1866.
Lewis, Seth	L. April, 1859,	
Lewis, Sarah A.	B. May, 1865,	
Lewis, George	L. July, 1861,	* July, 1867.
Lewis, Esther	L. July, 1861,	
Lewis, David	B. Mar. 1847,	ER. Jan. 1856.
Lind, Philip H.	L. Aug. 1869,	
Lightbody, Sarah	B. Feb. 1870,	
Lightbody, John	B. April, 1870,	
Litchfield, Dea. Nichols	L. Sept. 1844,	
Litchfield, Anna C.	L. Sept. 1844,	
Litchfield, Lawrence	B. April, 1847,	D. Jan. 1853.
Litchfield, Aline	B. April, 1847,	D. June, 1857.
Litchfield, Almira H.	B. April, 1859,	D. Feb. 1867.
Litchfield, Davis	B. April, 1847,	
Litchfield, Eliza E.	B. April, 1847,	
Litchfield, Caroline S.	B. April, 1859,	
Litchfield, Harriet E.	B. June, 1866,	
Litchfield, Abby S.	L. Oct. 1869,	
Littlefield, Rhoda	L. Feb. 1852,	* Mar. 1854.
Longley, Eleanor	L. Feb. 1846,	D. Mar. 1848.
Longley, Josephine J. J.	L. Jan. 1864,	
Lovell, Mrs. H. G.	L. Feb. 1867,	* Aug. 1867.
Low, Nancy K.	B. June, 1869,	
Low, Ruth A.	B. May, 1869,	
Low, Mary F.	B. May, 1869,	
Loyd, Uriah	B. Dec. 1853,	E. Jan. 1867.
Lufkin, Sarah F.	B. June, 1852,	* Nov. 1856.
Lynch, Sarah A.	L. Nov. 1861,	* Aug. 1864.

Name.	How and when received.	How and when separated.
Mabbott, Joseph	L. June, 1857,	D. Sept. 1861.
Mabbott, Mary Ann	L. June, 1857,	D. Sept. 1861.
Marchant, John C.	B. Mar. 1870,	
Marsh, Thomas C.	L. Mar. 1859,	
Marsh, Mary A.	B. April, 1859,	
Marsh, Elizabeth F.	B. May, 1866,	
Marshall, Sophia	B. June, 1855,	
Mason, Sarah T. J.	L. Oct. 1847,	
Mayo, Hezekiah	B. April, 1869,	
Mayo, Mary	B. June, 1866,	
Mayo, Samuel H.	B. April, 1869,	
McCrory, David	L. Mar. 1849,	ER. Mar. 1855.
McDonald, Eunice D.	B. July, 1866,	
McKay, Mary C. L.	B. April, 1847,	
McKay, Fanny	B. Sept. 1850,	* Oct. 1851.
McKay, Frances	B. June, 1866,	
McKay, Mary C.	B. June, 1866,	
McKinley, J. G.	L. Jan. 1864,	D. July, 1869.
McKinley, Jane	L. Jan. 1864,	D. July, 1869.
McLane, Annie	B. May, 1869,	
McLaren, Ida	B. April, 1869,	
McLearn, Miriam	B. May, 1869,	
McLoud, William S.	B. June, 1868,	
McLoud, Calista W.	B. May, 1868,	
McLoud, Mary A. H.	B. June, 1869,	
McPherson, Harriet	L. May, 1852,	D. April, 1858.
McQueen, Catherine	B. Sept. 1863,	
Mendum, James D.	B. April, 1859,	
Mendum, Caroline A.	B. April, 1859,	
Mendum, Abigail H.	L. Aug. 1850,	
Miller, Mary	L. June, 1859,	
Minott, George A.	B. Mar. 1870,	
Mixter, Calvin S.	L. June, 1866,	
Mixter, Rebecca	B. May, 1868,	
Moore, Charles	EX. July, 1866,	
Moreen, Mary A.	B. Sept. 1863,	

Name.	How and when received.	How and when separated.
Morgan, Ann	B. June, 1852,	D. July, 1862.
Morse, Elizabeth P.	B. June, 1855,	
Morse, Mary E.	B. May, 1855,	D. Nov. 1858.
Morton, Mary G.	B. Dec. 1851,	
Morton, Laura A.	B. Mar. 1866,	
Morton, Francis F.	L. Feb. 1856,	D. Nov. 1858.
Munroe, Watson C.	B. Mar. 1869,	
Nichols, Samuel R.	L. Nov. 1853,	D. Feb. 1858.
Nichols, Betsey	L. Nov. 1853,	D. Feb. 1858.
Nicholson, Lydia C.	L. April, 1864,	* Aug. 1868.
Nelmes, Ann Webster	EX. June, 1866,	
Norris, Cyrenia S.	L. Mar. 1854,	* Mar. 1863.
Norton, Mary A.	EX. May, 1869,	
Oakes, Charles	L. Mar. 1865,	
Oberg, John	B. May, 1855,	
Oberg, Mary	B. July, 1852,	
Oberg, Mary A.	B. May, 1866,	
Osgood, Matilda M. A.	B. April, 1859,	E. Sept. 1861.
Owens, John	L. Jan. 1858,	
Owens, Sarah	L. Jan. 1858,	
Palmer, Jane L.	B. May, 1866,	D. April, 1867.
Parker, Ira	L. April, 1847,	E. Oct. 1851.
Parker, Maria D.	L. April, 1847,	
Parmenter, David W.	B. April, 1868,	
Parmenter, Orinda	B. April, 1868,	
Peaslee, Mary J.	L. Sept. 1851,	
Peaslee, Mary Jane	B. April, 1859,	
Peaslee, Harriet E.	B. Mar. 1869,	
Perkins, Job H.	B. April, 1869,	
Perkins, Susan T.	L. July, 1854,	D. Oct. 1858.
Perkins, Susan T.	EX. April, 1868,	
Perkins, William H.	B. April, 1869,	

Name.	How and when received.	How and when separated.
Perkins, Albert	B. Feb. 1869,	
Perry, Amelia	B. June, 1855,	
Perry, Ellen	L. April, 1858,	D. April, 1859.
Perry, Lewis H.	B. May, 1869,	D. Oct. 1869.
Phillips, Linus A.	L. Sept. 1844,	* Dec. 1861.
Phillips, Rhoda M.	L. Sept. 1844,	* Oct. 1864.
Phillips, Sidney	L. Sept. 1848,	D. May, 1855.
Phillips, Cynthia	EX. June, 1866,	
Phillips, Esther	B. June, 1866,	
Pickering, M. S.	L. Mar. 1848,	D. May, 1849.
Pierce, Benjamin	L. Sept. 1844,	D. Sept. 1855.
Pierce, Sarah A.	L. Sept. 1844,	D. Sept. 1855.
Pierce, Sarah A.	L. Oct. 1860,	D. Dec. 1864.
Piper, Mary E.	L. June, 1869,	
Pollard, Harriet W.	B. April, 1858,	
Poole, Catherine M.	L. Sept. 1864,	D. Nov. 1866.
Porter, William S.	L. Sept. 1844,	D. April, 1857.
Porter, Amanda	B. Sept. 1850,	D. May, 1856.
Porter, Mary A.	B. May, 1852,	D. April, 1857.
Porter, Mary	L. Sept. 1844,	D. Sept. 1855.
Porter, Mary E.	L. Aug. 1860,	
Prosser, William	L. Dec. 1854,	D. Jan. 1858.
Prosser, Mary	L. Dec. 1854,	D. Jan. 1858.
Prosser, Ann	B. Sept. 1855,	D. Aug. 1860.
Prosser, Emma	B. June, 1855,	D. April, 1861.
Prosser, Mary	B. May, 1855,	D. Mar. 1858.
Purcell, John	L. June, 1866,	
Purcell, Mrs. J.	L. May, 1866,	
Putnam, Mary E.	B. May, 1865,	
Reed, Hervey J.	B. May, 1847,	D. Feb. 1855.
Reed, Augustus	B. May, 1847,	D. Nov. 1855.
Reed, Laura Ann	L. Dec. 1845,	D. Nov. 1855.
Reed, Augustus	L. July, 1859,	
Reed, Laura Ann	L. July, 1859,	
Reed, Ann Eliza	B. May, 1866,	

Name.	How and when received.	How and when separated.
Reed, Emma	B. July, 1863,	
Reed, Alice J.	B. June, 1866,	
Reed, Warren A.	B. May, 1869,	
Reed, Cornelia H.	L. May, 1855,	D. Feb. 1861.
Reed, Eveline H.	B. May, 1869,	
Reuter, Emma F.	B. April, 1870,	
Rice, Freeman S.	B. May, 1865,	
Rice, Amelia Ann	L. May, 1865,	
Rice, George E.	B. June, 1868,	
Rice, Walter E.	B. May, 1869,	
Rice, Amelia	L. Dec. 1868,	
Richards, William C.	B. May, 1865,	
Richards, Aurelia P.	B. May, 1865,	
Richardson, J. Q. A.	L. June, 1853,	D. Nov. 1859.
Ringer, Hugh Mc.	L. July, 1868,	
Ringer, Susan D.	L. Sept. 1868,	
Ripley, Daniel S.	L. Aug. 1859,	D. Feb. 1861.
Ripley, Abby N.	L. Aug. 1859,	D. Feb. 1861.
Robbins, Mary	B. July, 1863,	* Aug. 1869.
Robertson, Elizabeth	L. Mar. 1866,	D. Feb. 1869.
Robinson, Mrs. J. Q.	L. April, 1867,	
Robinson, Leonard R.	L. Oct. 1869,	
Robinson, Olive D.	L. Oct. 1869,	
Rogers, Georgie	B. July, 1863,	
Roop, Christopher	B. June, 1855,	
Roop, Mehitable Nason	L. Sept. 1844,	
Ruggles, Wealthy F.	L. Dec. 1854,	D. May, 1856.
Russell, Betsey S.	L. Nov. 1844,	* April, 1858.
Ryan, Susannah	L. June, 1868,	
Samson, Elvira N.	B. Mar. 1869,	
Samson, Jane W.	L. Dec. 1856,	D. Jan. 1867.
SANFORD, Rev. MILES	L. Dec. 1847,	D. Feb. 1851.
Sanford, Sophronia A.	L. Dec. 1847,	D. Feb. 1851.
Sargent, Aramantha	B. June, 1866,	
Sargent, Josie E.	B. April, 1869,	

Name.	How and when received.	How and when separated.
Sargeant, George W.	B. Jan. 1870,	
Scott, Judson	L. April, 1870,	
Scott, Mary A.	L. April, 1870,	
Seaman, Dea. John T.	B. June, 1855,	
Seaman, Mary	B. June, 1855,	
Seaman, Elizabeth	B. June, 1855,	
Seaman, Mary A.	B. Feb. 1869,	
Seaman, Emma J.	B. May, 1869,	
Seaman, C. Burton	EX. June, 1868,	
Seaver, Susan H.	L. June, 1846,	
Sellon, John T.	B. April, 1868,	
Sellon, Mrs. H. G.	L. Feb. 1868,	
Shaw, Dorcas	L. Sept. 1865,	
Sherburne, Lucy W.	B. April, 1852,	
Sherburne, Ella F.	B. Mar. 1869,	
Sherman, Roger	B. Dec. 1868,	
Sherman, George E.	B. Feb. 1869,	
Simonds, Charles W.	L. Sept. 1845,	D. May, 1853.
Simonds, Martha D.	L. Sept. 1845,	D. May, 1853.
Skolfield, Hannah	L. April, 1864,	
Smith, John	L. Oct. 1860,	D. Mar. 1868.
Smith, Elvira	L. Oct. 1860,	D. Mar. 1868.
Smith, J. Henry	L. April, 1862,	D. Oct. 1868.
Smith, Sophia	B. Sept. 1863,	D. Mar. 1868.
Smith, Deborah A.	L. April, 1859,	* Nov. 1869.
Smith, Ida	B. May, 1866,	* April, 1869.
Smith, Joanna C.	L. Sept. 1855,	ER. Feb. 1867.
Smith, Jennie C.	L. June, 1865,	
Smith, E. Warren	EX. Jan. 1867,	D. Mar. 1868.
Smith, Lodicea	B. May, 1863,	D. Feb. 1868.
Smith, James	B. Mar. 1870,	
Snyder, Mary	L. Dec. 1848,	D. Dec. 1849.
Soper, Lois	L. Oct. 1845,	D. Aug. 1846.
Soule, Augusta H.	B. April, 1859,	
Sparrow, Josiah	L. Sept. 1855,	D. Oct. 1862.
Sparrow, Henry N.	B. April, 1866,	

Name.	How and when received.	How and when separated.
Sparrow, Freeloove	B. April, 1866,	
Spaulding, Henry H.	L. July, 1859,	D. Jan. 1863.
Spaulding, Elizabeth S.	L. July, 1859,	D. Jan. 1863.
Spaulding, Mary	L. Dec. 1847,	D. June, 1849.
Sprague, Pamela F.	B. Dec. 1852,	
Stevens, Dea. Hiram A.	L. Aug. 1845,	
Stevens, Sally W.	L. Sept. 1845,	* April, 1854.
Stevens, Maria F.	L. June, 1852,	
Stevens, Clara K.	B. May, 1866,	
Stevens, Hattie M.	B. June, 1869,	
Stevenson, Frances	B. Feb. 1870,	
Stinson, Benjamin H.	B. May, 1869,	
Stinson, Angenetta	B. May, 1869,	
Stinson, Wilbur H.	B. May, 1869,	
Stow, William A.	B. May, 1869,	
Sturtevant, Angelina	L. Sept. 1844,	D. Mar. 1865.
Swallow, Robert	L. Feb. 1861,	D. Mar. 1866.
Swallow, Margaret	L. Feb. 1861,	D. Mar. 1866.
Swett, Samuel	L. May, 1852,	E. Dec. 1861.
Swett, Charlotte Clark	B. Mar. 1847,	D. April, 1861.
Swett, Almira	B. May, 1852,	D. Sept. 1858.
Swett, Almira	EX. Mar. 1868,	
Swett, Ella E.	B. May, 1869,	
Swett, Levi	B. April, 1847,	D. Jan. 1866.
Swett, Mary T.	B. June, 1852,	D. Jan. 1866.
SYKES, Rev. JAMES N.	L. July, 1851,	D. July, 1858.
Sykes, Caroline S.	L. July, 1851,	* Dec. 1855.
Sykes, Catherine P.	L. July, 1857,	D. July, 1858.
Taylor, Betsey E.	B. April, 1866,	
Taylor, Nelly	B. June, 1865,	D. Mar. 1870.
Taylor, Sophronia	L. June, 1852,	D. Jan. 1858.
Tedford, Richard	L. May, 1868,	ER. Feb. 1870.
Tedford, Jane	L. May, 1868,	
Thomas, Dorothy	L. Dec. 1847,	* May, 1861.
Thompson, William	B. May, 1855,	

Name.	How and when received.	How and when separated.
Thompson, Sarah	L. Dec. 1850,	* Feb. 1868.
Thorp, Aaron, Jr.	L. Feb. 1856,	* Feb. 1867.
Thurston, Margaret	B. July, 1866,	
Tibbetts, Charlotte E.	B. Oct. 1869,	
Tibbetts, Alfred S.	B. June, 1868,	
Tibbetts, Charlotte E.	L. Mar. 1870,	
Tisdale, Mary P.	B. May, 1865,	
Tomlinson, William	B. April, 1847,	D. April, 1849.
Tomlinson, John H., Jr.	B. Mar. 1847,	D. June, 1858.
Tomlinson, Ellen A. B.	B. April, 1852,	* Mar. 1856.
Tomlinson, Phoebe	B. April, 1847,	D. July, 1863.
Tomlinson, Elizabeth	B. Sept. 1846,	* Aug. 1848.
Tomlinson, Sarah E.	B. Sept. 1846,	D. Sept. 1860.
Torrey, Harriet E. C.	B. May, 1855,	
Tottie, Annie	B. May, 1866,	
Tower, Martha	L. Sept. 1844,	
Townsend, James	B. April, 1866,	
Townsend, Louisa S.	L. Feb. 1866,	
Townsend, Maria	B. June, 1866,	
Trask, Hannah J.	B. April, 1868,	
Turner, James B.	L. Jan. 1846,	D. Sept. 1847.
Tuttle, Elizabeth N.	B. May, 1869,	
Tyler, Charles C.	L. Dec. 1851,	E. Sept. 1858.
Tyler, Harriet N.	L. Dec. 1851,	E. Sept. 1858.
Tyler, Elizabeth P.	B. Mar. 1859,	* May, 1863.
Vose, Paulina M.	L. Mar. 1870,	
Waitt, Robert M.	L. July, 1857,	D. July, 1858.
Waitt, Ellen	L. July, 1857,	D. July, 1858.
Walton, Emma N.	B. Nov. 1863,	D. April, 1864.
Wardwell, Lydia	L. April, 1859,	
Waters, Abram	L. July, 1854,	D. May, 1858.
Webb, Caroline O.	L. Oct. 1869,	
Weeks, Fanny J.	L. Mar. 1860,	D. 1865.

Name.	How and when received	How and when separated.
Wells, Elizabeth P.	L. June, 1868,	
Wentworth, Benjamin	L. Dec. 1844,	D. May, 1847.
Wentworth, Harriet	L. Dec. 1844,	D. May, 1847.
Wescott, Judith M.	L. July, 1846,	D. Mar. 1848.
Wheelock, Isaac R.	L. Nov. 1866,	
Whelpley, James E.	L. May, 1855,	E. June, 1861.
Whelpley, Catherine E.	L. May, 1855,	
Whelpley, Amanda M.	B. April, 1859,	D. Dec. 1864.
White, Sarah L.	L. Dec. 1862,	D. May, 1863.
White, Hannah	L. Mar. 1868,	
Whitney, John G.	L. Feb. 1846,	D. May, 1847.
Whitney, Mary	L. Feb. 1846,	D. May, 1847.
Whitney, Edwin	L. Feb. 1846,	D. May, 1847.
Whitney, William C.	B. April, 1847,	D. May, 1847.
Whittemore, Horatio C.	L. July, 1869,	
Whittemore, Lucy A.	L. July, 1869,	
Whittemore, Albert H.	B. Feb. 1870,	
Whittier, Carrie	L. July, 1868,	
Whorf, Morilla R.	L. Mar. 1859,	D. Nov. 1867.
Wieting, Annie M.	B. July, 1863,	
Wiggins, Mary A.	B. May, 1868,	
Wilder, Dea. William S.	L. Oct. 1847,	D. May, 1853.
Wilder, Elizabeth J.	L. Oct. 1847,	* 1849.
Wilder, Henry C.	B. May, 1855,	D. April, 1865.
Wilder, Caroline B.	B. May, 1855,	D. April, 1865.
Williams, Horace G.	B. Sept. 1860,	D. Mar. 1870.
Williams, Susan B.	B. Sept. 1860,	D. Mar. 1870.
Williams, Samuel	B. July, 1863,	
Williams, Ann	B. May, 1852,	E. April, 1856.
Willock, Eliza	B. May, 1855,	
Wilson, John E.	B. April, 1863,	
Wilson, Susan E.	L. April, 1863,	* Feb. 1870.
Wiswell, Amelia	L. June, 1857,	D. Aug. 1866.
Wiswell, Elizabeth	L. June, 1857,	
Wiswell, Lydia A.	L. June, 1857,	
Woods, John L.	B. May, 1847,	

Name.	How and when received.	How and when separated.
Woods, Susan	L. Sept. 1844,	
Woods, Mary	B. May, 1865,	
Woodbury, Sophia	B. May, 1852,	d. May, 1856.
Worth, Sarah E.	B. May, 1855,	
Wright, A. J.	B. April, 1866,	
Wright, Adelia	EX. May, 1866,	
Wright, Frederick E.	B. May, 1869,	
Wyman, Deborah	L. Feb. 1859,	
Young, Eliza G.	B. April, 1858,	d. Dec. 1864.

RECAPITULATION.

RECEIVED BY BAPTISM,	328
“ “ LETTER,	346
“ “ EXPERIENCE,	21
“ “ RESTORATION,	1
WHOLE NUMBER OF MEMBERS,	696
REMOVED BY DISMISSION,	228
“ “ DEATH,	45
“ “ EXCLUSION,	21
“ “ ERASURE,	13
	307
PRESENT NUMBER OF MEMBERS,	389

SERVICES.

SUNDAY,

PREACHING at 10 1-2 A. M. and 3 P. M.

MORNING PRAYER MEETING, at 9 1-2 A. M.

SUNDAY SCHOOL, at 1.40 P. M.

YOUNG PEOPLE'S MEETING, at 6 P. M.

GENERAL PRAYER MEETING, at 7 P. M.

WEEKLY PRAYER MEETING,

Every Wednesday Eve.

FRIDAY EVENINGS,

CHURCH MEETINGS AND TEACHERS' MEETINGS,
Alternate.

FEMALE PRAYER MEETING, Friday, at 3 P. M.

MATERNAL MEETING,

Wednesday after the 1st Sab. of each month, at 3 P. M.

LADIES' SEWING CIRCLE,

Thursday Afternoon and Evening, after 1st Sab. of each
month.

SOCIABLE,

Thursday Evening, after 3d Sab. of each month.

3

3

Articles of Organization

AND

RULES

OF

The Church of the Disciples.

3

3

Articles of Organization

AND

RULES

OF

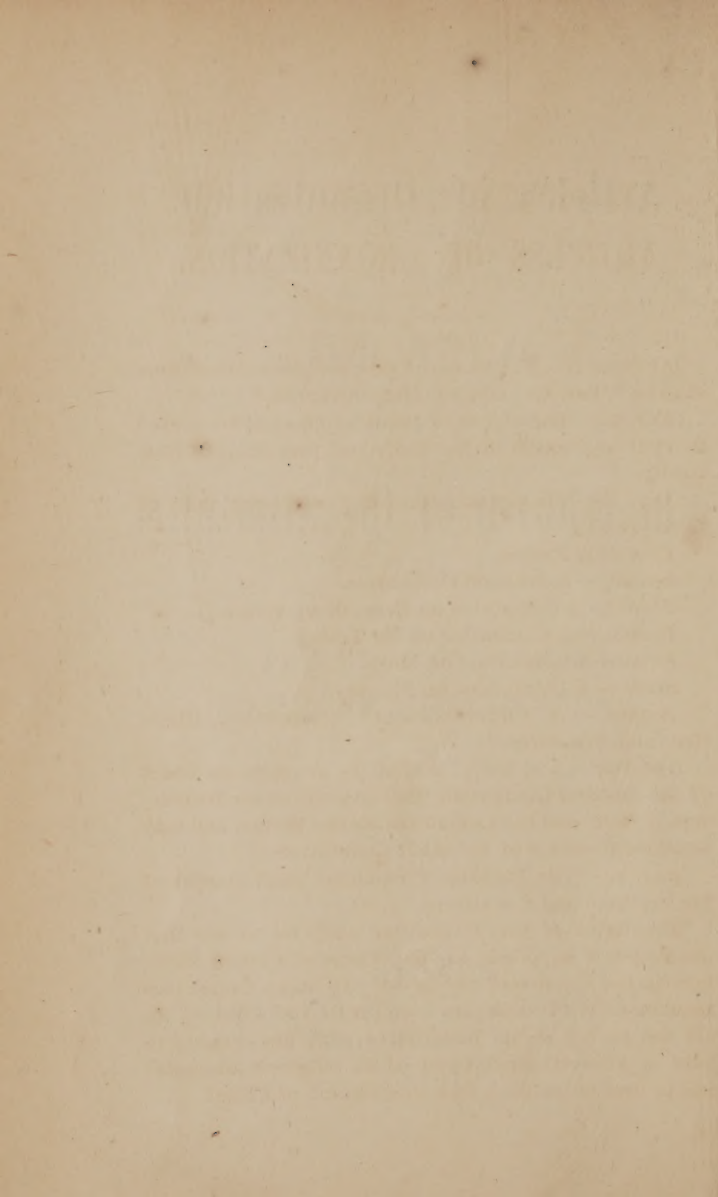
The Church of the Disciples.

ORIGINALLY ADOPTED, APRIL 24, 1844.

REVISED AND ADOPTED, JANUARY 22, 1868.

BOSTON:
PRENTISS & DELAND, PRINTERS,
No. 40 CONGRESS STREET.

1868.



ARTICLES OF ORGANIZATION.

ARTICLE 1.—The name of this religious association shall be “THE CHURCH OF THE DISCIPLES.”

ART. 2.—The object of this Church shall be, united thought and action in the study and practice of Christianity.

ART. 3.—The organization of this Church shall be as follows :

First. — A Pastor.

Second. — A Pastoral Committee.

Third. — A Committee on Benevolent Action.

Fourth. — A Committee on the Young.

Fifth. — A Committee on Music.

Sixth. — A Committee on Finance.

Seventh. — A Clerk, Almoner, Counselors, Historian, and Treasurer.

The Pastor and his wife shall be *ex-officio* members of the Pastoral Committee, the Committee on Benevolent Action, and the Committee on the Young, and may be added to either of the other Committees.

ART. 4.—The Pastoral Committee shall consist of five brethren and five sisters.

The duties of this Committee shall be to see that the Pulpit is supplied; to take charge of Church Meetings in the absence of the Pastor; to make themselves acquainted with strangers coming to the Church; to aid the Pastor in his intercourse with his people; to have a general supervision of its religious interests; and to lead in building up a true Church of Christ.

ART. 5. — The Committee on Benevolent Action shall consist of six brethren and six sisters, who shall organize and superintend the benevolent action of the Church, except as provided in the 19th Article.

ART. 6. — The Committee on the Young shall consist of the Superintendent and Teachers of the Sunday School. The Superintendent shall be chosen by the Church, and the Teachers shall be appointed by the Superintendent.

ART. 7. — The Finance Committee shall consist of six members of the Church. It shall choose the Church Treasurer, meet as often as requisite, and adopt such rules and system as shall be thought best calculated to give efficiency to this part of the Organization. This Committee shall take charge of the business affairs of the Church, and of any property belonging to it.

ART. 8. — The Committee on Music shall consist of not less than six members. Their duties shall be to provide some one to direct the music at all the meetings of the Church — and to do what they can to increase the usefulness of this part of the worship.

ART. 9. — There shall be an Annual Meeting on the evening of the fourth Wednesday in April, at which all the above offices shall be filled, except that of the Treasurer, who shall be chosen by the Finance Committee, and the Almoner and Counselors, who shall be chosen by the Pastoral Committee.

ART. 10. — At the same meeting, or an adjournment thereof, detailed Reports shall be made by the Finance Committee, the Committee on the Young, the Committee on Benevolent Action, the Committee on Music, and the Pastoral Committee; showing the history of each for the year, and containing any suggestions which may be deemed useful for the future.

ART. 11.—Persons wishing to unite with this Church shall signify their desire to the Pastor or Pastoral Committee, who shall introduce them in person, or shall communicate their names to the Church, at one of its meetings; and they may then become members by signing their names in the Church Book.

For those who desire a more open expression of their faith and purpose, there may be added the Form contained in the service for the baptism of adults.

ART. 12.—Any one wishing to withdraw may do so, at any time, by signifying his wish to the Pastor or Clerk, who shall then write against his name the word "withdrawn," with the date, in the Church Book. In case of continued absence of any member from the meetings of the Church, the Pastoral Committee shall ascertain whether he should be regarded as still belonging to the Church, and, if not, shall make the proper entry.

ART. 13.—The regular meetings of the Church shall be held on every Sunday morning during the year, and on every Wednesday evening, from October 1st till June 1st, unless otherwise ordered by a vote of the Church or Pastoral Committee. Other meetings may be at any time called by the Pastoral Committee, and at these and all other meetings of the Church the right to speak and vote shall belong equally to all its members.

ART. 14.—The Lord's Supper shall be administered to all who desire to partake thereof, whether Church members or otherwise, at such times as the Church shall determine.

ART. 15.—On Whitsunday there shall be a Baptismal Service, for such children and other persons as may be present for that purpose. There may also be a Con-

firmation Service, on that day, for young persons wishing to join the Church.

ART. 16. — The seats in this Church being free, the expenses shall be defrayed by annual subscriptions and such other methods as the Finance Committee may deem suitable.

ART. 17. — All moneys collected in this Church, for whatsoever object, shall pass through the hands of the Treasurer, and be recorded on his books. But each committee may, when necessary, appoint a Treasurer to keep its accounts; provided that each year, before the annual meeting, he make a return to the Church Treasurer of all receipts and expenditures of his Committee during the year.

ART. 18. — The CLERK of the Church shall keep a book, in which shall be entered the action taken at all the meetings of the Church, with such other matters as he may deem interesting and important.

ART. 19. — The ALMONER shall have charge of the sums collected at the Communion, and at other times, for the use of the members of the Church, who may be in need of our fraternal aid; and shall administer the same with the advice of the Counselors, making a return to the Church Treasurer each year of the amount received and expended, but omitting the names of those aided.

ART. 20. — The HISTORIAN shall record in a book such matters as may be of general interest in the history of the Church.

ART. 21. — These Articles may be altered at any time, at a meeting of the Church called for the purpose by the Pastoral Committee, in which call the proposed alteration shall be stated. No alteration to take effect except by a vote of two-thirds of the members present.

PRINCIPLES AND METHODS

OF

THE CHURCH OF THE DISCIPLES.

As a supplement to the Articles of Organization of this Society, we will add a brief statement of some of its ideas and methods, for the benefit of those who are thinking of uniting with us, and who wish to know what is expected of them as members; and also for the sake of those who are already members, and who desire to recur to the principles of the Organization.

I. MEMBERSHIP.

A person becomes a member of this Church by signing his or her name to the following Declaration of Faith and Purpose, which was adopted at the first organization of the body, April 13, 1841, by a unanimous vote, as the basis of the Church.

“We whose names are subscribed, unite together in the following faith and purpose.

*Our faith is in Jesus, as the Christ, the Son of God;
And we hereby form ourselves into a Church of his
Disciples, that we may co-operate together in the study and
practice of Christianity.”*

A member of this Church, therefore, *is not one who has made a profession of religion*. He does not say when he joins it, that he is already a religious man, but that he wishes to become so. He does not say he is now pious; but that he desires to be so. All that he promises or professes is the desire and intention to study and practice Christianity with his fellow disciples.

Nor is a member one who joins the Church, *in order to partake the Lord's Supper*. He may do so, or he may not. In joining the Church he does not necessarily propose this. To join the Church is one thing; to partake the Lord's Supper a very different thing.

Nor is a member one *who professes any particular creed about Christ or Christianity*. His faith is in Christ himself, not in any theory about him. He has faith in Jesus as the Christ, that is, the religious and Moral King and Captain of the human race, the best teacher of truth, and the purest example of goodness. He desires to become his *disciple*, that is, his scholar. He comes to learn, not because he has already learned. He comes to obtain opinions, not to profess them.

He is, therefore, a member of this Church, as a Society for religious and moral improvement, where he unites with others to get good and do good; to educate head, heart, and hand; to cultivate Christian knowledge, Christian love, and Christian morality.

It is desirable that all should become members, because the Church is the only organization this body has, and to unite with it is the only way by which it can be known who belongs to us, in purpose and intention.

We united together originally as a Church. We have but one organization, and that is the Church, or body founded on an expression of personal faith and purpose. We have indeed a congregation of worshippers connected with our Church, and have had such a congregation from the first. It consists of those who, for one cause or another, have not yet determined to unite with us. Some of them are transient worshippers, but others consider themselves as belonging to us in every respect, except that they have not formally joined our Church organization. They are with us in our various meetings, and we feel that they are with us in spirit. Still, this congregation is not an *organized* body. The organization into which we invite all to enter who desire to be wholly with us, is that which unites us not as pew-holders, but as those who are seeking for personal religion through faith in Jesus Christ. We thus avoid the inconveniences and evils arising from the twofold organization which consists of a Church and a Congregation.

Our object has been to have but one body, and that composed of those who unite for a Christian purpose. This one body is the living nucleus at the centre of all our operations. Every thing which relates to our action as a religious society, is done by our Church at its meetings, or through its various Committees.

There are two chief reasons for joining a Church; we should join it for our own good, and for the good of others. For our own good; because we need such a union for the growth of our spiritual life. Union and communion are as necessary to the soul as solitude. We need the sympathy, the counsels, the rebukes, the consolation, which brethren in Christ can offer us. We need also to manifest outwardly the convictions which

are within the soul. We need to commit ourselves by an outward act to the determination we have inwardly taken. And how often do we witness a marked spiritual growth following such a step; an evident progress in consequence of an open avowal of the inward faith.

We should also be willing to unite with the Church for the sake of others. It is one mode of doing good, for it is strengthening that body which is the open manifestation of Christian principles to the world. Jesus said that "men do not light a candle and put it under a bushel, but on a candlestick, and it gives light to all who are in the house." The truth and love of Jesus are the light of the world; the Church is the candlestick in which this light is placed. So long as Christians remain silent about their convictions, they do not know each other, and are unable to strengthen each other; but when they come together and express their faith, they are able to bind themselves together, and work effectually on society around.

We, of this Church, unite as disciples, scholars, learners; we sit at the feet of Jesus to hear his word. We are scholars in Christ's school. We do not come together as those who have already formed all their opinions concerning Christianity, and who are ready to sign a creed; but as those who are desiring to know the truth, to come to the light, to form opinions, and acquire a definite belief. We do not unite in the Church and call ourselves disciples because we think we are good, but to become good; not as those who are righteous, but as those who are hungry and thirsting for righteousness. What then is expected of a Church member? What is meant by putting one's name in the Book of the Church? What does one engage to do by this act? He says by it, simply this — "So long

as I continue a member of this Church, I will co-operate with it in the study and practice of Christianity." He says to the Church "abide with me, and I will abide with you. This shall be my religious house; here I shall find my happiness, my strength, and my peace in union with you. I do not promise that I will continue always a member of this Church, but while I am a member, this is my abiding place, and this my spiritual family."

Accordingly a Church member should take an interest in all that belongs to the Church in which he stays. He should, first of all, seek to know his brethren and sisters in the Church. This he does by coming to its meetings, and taking part in them as he finds opportunity. He can also help in some one thing or some other thing. He can watch with the sick; he can strengthen the tempted; give hope to the downcast; he can help the poor; teach the children; make the public services of the Church more interesting; aid in the important department of music; contribute of his means to adorn and beautify the building; originate or join in any benevolent or charitable operations. Every one has his gift, his talent, his special faculty, accomplishment, opportunity, and each may use it for the common growth and good.

To enable each of the members to work in his own way, we have organized Committees to conduct our various operations. It is desirable that all the members should unite with one or more of these Committees, in its work. Let them report themselves to the Pastoral Committee when willing to aid it in finding out new comers to the Church, in seeing that some evening occupation is provided in the Church to interest those who leave their homes to come to the city, and have few acquaintances here, or to visit and

aid any of the members of the Church who may be poor or sick or in any necessity. Let them report to the Committee on Benevolent Action, if they are willing to join the sewing circle, to aid in any work to be done for the prisoners, the poor, the street children, or any class of sufferers. If they are willing to assist in the Sunday School, or providing classes of instruction for the young, let them signify this to the Superintendent of the Sunday School. Let them report to the Committee on Music, to aid in organizing and improving the singing. New comers to a free Church must often take the initiative and introduce themselves, since the members of the Church have no means of distinguishing the transient visitor from one who intends to be a permanent worshipper among them. He cannot indicate his intention, as in other churches, by hiring a seat, or by buying a pew. Therefore, it sometimes happens that persons may be with us for years, and if their continued presence is not noticed by the members of the Church, and if they will not introduce themselves, they remain unknown.

As to the method of joining a Church; while some persons prefer as little publicity as possible, others feel that it is a real advantage to mark, by some solemn service, every important event in life. We, therefore, have adopted various methods. Any one wishing to join, can signify his intention to the Pastor, who, instead of following the method of publicly propounding the name during public worship, on Sunday, mentions it to the Church at one of its social meetings. The object of this is to make the new comers known to the older members, so that they can be welcomed into the body. As it is highly improbable that an objection will ever be made to any one's becoming a member who desires it,

we have made no provision in our Articles for any such contingency. If it ever should happen, the Church would be better situated at its social meeting to consider such an objection, than during the public service on Sunday.

The purpose having been mentioned, the person joins us by signing his name, in the Church Book, to the Declaration above given. After this, if he desires a further Service, it may take place on Whitsunday, or at any other Communion, by the form given in the Service Book; or by the Service of Confirmation, which seems suitable for younger persons.

A member can leave the Church when he pleases, by communicating that desire to the Church Clerk or to the Pastor. It is therefore hoped that this will always be done; and that no one will leave us without attending to this simple rule of decorum. Otherwise, the unpleasant responsibility is thrown on the Pastoral Committee of ascertaining who have ceased to be members. As it is important to know who the active members are, the Pastoral Committee, from time to time, can make out a list of such for the use of the Committees.

II. FREE SEATS, AND THE VOLUNTARY SUPPORT OF WORSHIP.

In February, 1841, we adopted this Resolution. "The expenses of this Church shall be defrayed by a voluntary subscription, and pews shall not be sold, rented, or taxed."

This principle we have maintained, and during twenty-seven years our expenses have always been defrayed by

voluntary subscriptions, and no rent has ever been collected for a pew or a seat. Any one who wishes for a seat in our Church may have it, whether he contributes much, little, or nothing toward our expenses. Part of the Church has sometimes been assigned, in permanent seats, to members of our body, but this does not interfere with this principle, nor is it objectionable, so long as strangers and transient worshippers can find as good accomodation, and so long as no distinction be made in assigning the seats from any pecuniary consideration. The benefit of permanent seats is not merely the accommodation of families, but also this—that while the worshippers are all changing their seats from Sunday to Sunday, it is difficult to know who are connected with us, and persons may worship steadily with us for two or three years without our becoming acquainted with them. But when we have a large Church and enough room it may be desirable to have a part of the building assigned to permanent worshippers; yet in coming into our Chapel it gives a pleasant feeling to find the seats free.

The reasons for the other method, that is for the pew-system, are, we suppose, these two—first, that it is the most convenient method of building a meeting-house, and defraying the annual expenses; and secondly, that many persons like to have their own seats for themselves and their family. But we thought it worth while to try the experiment, and see whether the community were not as willing to *give* as to pay, whether a church could not be supported on the voluntary principle, and if there might not be one place, from which the principle of buying and selling might be excluded, even in a commercial community. We have tried the experiment for twenty-seven years, and we think we may say, success-

fully. We have shown that a church *can* be carried on easily on the voluntary principle, each one contributing every year just what he pleases, and just what he thinks he can afford, no one knowing what any one else subscribes; the man or woman who gives the smallest sum having just as good a right, and just as good a place, as he who gives the largest. Observe the advantages of this system. It accommodates strangers who often would not feel free to go to churches where the pews are all owned; it removes all distinctions of wealth or poverty from at least *one* place in the world; it leaves the House of God open equally to all His children; it gives a full church instead of one half empty, for the churches conducted on this principle are generally much better filled than the others. There are churches where people pay from \$1,000 to \$4,000 for a pew, and then seldom sit in it, but no one else can sit in it, and so it stands empty. But free churches can always be occupied and filled by those who wish to go to them. There are other advantages in this system besides what have been mentioned, more subtle and profound. Every good and right method of acting carries with it, not only the visible and apparent use, but much unseen spiritual good. One advantage of this method of ours has been to make of our Church a family. A family feeling, a home feeling has been noticed and felt by those who could not explain the reason. People have come to us for years, not becoming personally acquainted with any one else, and yet have said "they felt more at home in this Church than elsewhere."

III. THE SOCIAL PRINCIPLE.

But this leads us to another principle of this Church, which we must not pass by; "*The Social Principle.*" We make our worship more social by making it congregational. Our music is not as fine as where there is a quartette, a magnificent organ, and hired musicians. It would be a good thing, sometimes, to have such music. But then if we must choose, it seems to us a more Christian worship for the congregation to sing and join in the prayer, and so be brought together in social and sympathetic worship. Our plan has also been to meet, at other times and in various ways, as in our Wednesday evening meetings during the winter.

This Church has, during its whole existence, held social meetings for mutual prayer, study, conversation, and work. At these meetings all speak and all vote. No questions have ever been excluded, no matter how "exciting" they may have appeared to be at the time. Women as well as men have been free to speak and vote on all questions, and have been on all our Committees from the beginning; (unless that of "Finance" be an exception,) have been chosen delegates to ecclesiastical councils and other bodies, and have greatly helped in all the work of the Church.

IV. HISTORY.

THE CHURCH OF THE DISCIPLES was organized in 1841, and has worshipped in Ritchie Hall, Amory Hall, the Masonic Temple, Freeman-Place Chapel, Williams Hall, and Indiana-Place Chapel. It was founded on the simple basis of Faith and Purpose, to which it had

always adhered. It took the name of "Disciples" as indicating its wish to be scholars in the school of Jesus; not to dogmatize but to learn; not to profess a creed, but to study together under the guidance of the common master. It has always had a single organization, that of the Church. Its worship has been social, partly liturgic; its singing congregational. It has not stood apart from the great movements of the wonderful time in which it has had its life. It uttered its steady protest against American slavery during the long period when it was unpopular to do so. Some of its young men have gone to the war, and died for union and freedom. Some of its young women have gone South to teach the emancipated slave. Its members have, more or less, faithfully spoken and acted for truth, freedom, and humanity, in the struggles of the last twenty-five years. Three institutions, at least, have grown up in the social meetings of this Church—"The Temporary Home for Destitute Children,"—the "Children's Aid Society,"—and the "Home for Aged Colored Women." Members of this Church have, from time to time, preached, prayed, administered the Lord's Supper, visited the sick and dying, conducted funeral services, and presided at the Social Meetings. Women have preached in our pulpit, and conducted our vestry meetings. We have failed in many of our duties, and other churches doubtless have excelled us in many things. But we have, during twenty-five years, educated ourselves and those who came into our assemblies in two important departments of Christian life. We have steadily ignored in our Church all distinctions between rich and poor, wise and ignorant, black and white. And we have during the same period learned to discuss frankly and earnestly all religious, moral,

social, and political questions, with perfect toleration of every shade of heresy, and every degree of orthodoxy.

V. THE LORD'S SUPPER.

The Lord's Supper in this Church is not confined to professors of religion, to church members, to regenerated and pious souls—any more than hymns, prayers, and sermons are confined to them. We believe, indeed, that the Lord's Supper should go, like himself, among publicans and sinners, and as he allowed himself to be touched and kissed by sinners, so should the memorials of him be touched and taken by them. This ought to be the most inclusive and universal of all festivals. If Jesus *himself* were here, he would no doubt wish to have the most wretched and most sinful come to him; does he not then wish them to come to his Memorial Feast?

It is first a FEAST OF REMEMBRANCE. "Do this in remembrance of me." This, the Christian Church has done. It *has* gratefully remembered Jesus during eighteen hundred years. Such is the power of loyal love. It enables us to rise above the seen and look into the unseen, and there behold Jesus on the right hand of God. It carries us back through hundreds of years into the past. It takes us forward into the hopes of a majestic future. Through faith in Jesus Christ, sin is conquered, death is conquered, time is overcome, and we sit together around his table with the whole family of Christians on earth and in heaven, of all languages, periods, creeds, churches, united simply by a common love for the one Master and Lord of all.

Again it is the feast of the New Covenant. Jesus said — “this is my blood of the New Covenant.” Under the Old Covenant we draw nigh to God, and he answers us; we obey, and he rewards us; we reform and repent, and do right, and he renders to every man according to his works. Under the New Covenant, God seeks and saves those who are lost; goes out into the highways to compel us to come in; draws nigh to us to make us draw nigh to Him. Under the Old Covenant, God comes to us as law and justice — under the New Covenant, as love and mercy. Under the Old, we love Him that he may love us; under the New, we love Him because He has loved us.

And again it is the Feast of Communion. This is stated in 1 Cor. x: 16, 17. “The cup of blessing which we bless, is it not the *communion* of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we, being many, are one bread, and one body, for we are all partakers of that one bread.” And again, 1 Cor. xii: 27, in arguing for Christian union, the apostle says, “ye are the body of Christ, and members in particular.”

This view of the Lord's Supper, as a feast of union and communion, has been least understood of all, by Christians. It has too often been made a feast of separation, not of communion. Those who consider themselves as belonging to the True Church, refuse to commune with other churches; those who believe themselves to hold the True Creed, refuse to commune with heretics. In some churches it is thought that only the pious and converted may commune; in others they invite only “members of churches in good standing” to commune; in others still, only those who have been baptized by immersion are allowed to commune. In

some denominations they "fence the table," as it is called, prohibiting this class and that class of persons from approaching it. Thus, that which was meant to be the most inclusive and universal of all meetings, is made the most exclusive and narrow. So the Church has assumed the attitude of the Pharisee in the Parable, and *stands by itself*, saying "Lord! I thank thee that I am not as other men are." It does exactly the same thing for which Paul rebuked the Corinthians, namely, *it separates itself* from its brethren. This was the sin of the Corinthians. They broke up into little cliques and parties, and took the Lord's Supper not together, but apart. They did not separate from each other from bigotry, but from selfishness. But the sin was in the separation and exclusiveness. They therefore ate and drank unworthily, and were guilty of the body and blood of the Lord. The same spirit which crucified Jesus, the exclusive spirit of the Priests and Scribes, was dominant in their souls. So they were guilty of his body and blood, instead of being partakers of it. They ate and drank damnation (judgment) to themselves, not discerning the Lord's body. The Lord's body, which they did not discern, was his Church, composed of all who love him, and desire to do God's will. (Luke vii: 47; Matt. xii: 50; Rom. xii: 27; Eph. i: 23; iv: 12.) So now, all who come to the Lord's table in an exclusive spirit, who wish to shut out any one who *needs* Christ, do not *partake* of his body, but are *guilty* of it. They eat and drink judgment to themselves, while they fancy they are judging others.

The seasons for the Lord's Supper in this Church, at present, are as follows :

CALENDAR OF THE RELIGIOUS YEAR, ACCORDING TO
THE CHURCH OF THE DISCIPLES.

The First Sunday in September. Lord's Supper.

Feast of the Fatherhood of God.

The First Sunday in October. Lord's Supper.

Feast of the Brotherhood of Man.

The First Sunday in November. Lord's Supper.

Feast of All Saints and All Souls.

The First Sunday in December. Lord's Supper.

Feast of All the Martyrs. Especially of those who fell in the war for Freedom and Union.

The First Sunday in January. Lord's Supper.

Christmas and Epiphany, or Feast of Christianity as the Universal Religion.

The First Sunday in February. Lord's Supper.

Feast of all the Prophets.

Easter Sunday. (March 25 to April 25.) Lord's Supper.

Feast of Immortal Life.

Whitsunday. (May 13 to June 13.) Lord's Supper.

Feast of the Holy Spirit. (On this day children may be baptized, and a Confirmation Service for young persons may be held.)

Besides these Sundays, on which we partake of the Lord's Supper, we recognize from time to time, other days, made memorable or holy by great events, on the birth and death of great men. We have always recognized the value of Festivals. The year is lifted out of its sterile monotony, and we walk through it on hal-

lowed ground, when each month and week brings us to some sacred memory. We do not bind ourselves to any strict or formal observance of these days — but we take them from the Roman Catholic and Protestant churches, and from providential events, and men influential on the progress of humanity. Among these are the following :

JANUARY. (1st) — Emancipation of Slaves in the United States, 1863. (6th) — Epiphany, or the manifestation of Christ to the Gentiles. (25th) — Conversion of the Apostle Paul. Roman Calendar. (29th) — Birth of SWEDENBORG. Rational Spiritualism.

FEBRUARY. (22d) — Birth of GEORGE WASHINGTON. Christian Patriotism.

MARCH. (21st) — BENEDICT, Founder of Christian Communities. When Easter Sunday comes in March or the 1st Sunday in April, PALM SUNDAY, the Sunday next before Easter, falls in March, with GOOD FRIDAY, and all of Holy Week.

APRIL. (4th) — Ambrose of Milan. Christian Heroism. (7th) — Birth of CHANNING. Rational Christianity. (14th) — ABRAHAM LINCOLN assassinated. (19th) — Massachusetts sixth Regiment attacked in Baltimore. (22d) — ORIGEN. Universal Salvation.

MAY. (4th) — MONICA, mother of Augustine. Christian Motherhood. (8th) — Dante born, 1265. (20th) — Apostle JOHN ELIOT died, 1690. North American Indians. (23d) — SAVONAROLA executed, 1498. Reformers before the Reformation. (30th) — JOAN OF ARC burned, 1431. Power of Woman.

JUNE. First Sunday in June. Feast of Spring and Summer. (17th) — WESLEY born. The Methodists. (24th) — Feast of John the Baptist. Preparations in History. (29th) — Feast of the Apostle PETER. The Roman Catholic Church.

JULY. (4th)—American Independence. (16th)—Mohammed's Hegira, A.D. 622. (22d)—**MARY MAGDALEN.** (27th)—Atlantic Cable laid, 1866. Unity of Mankind.

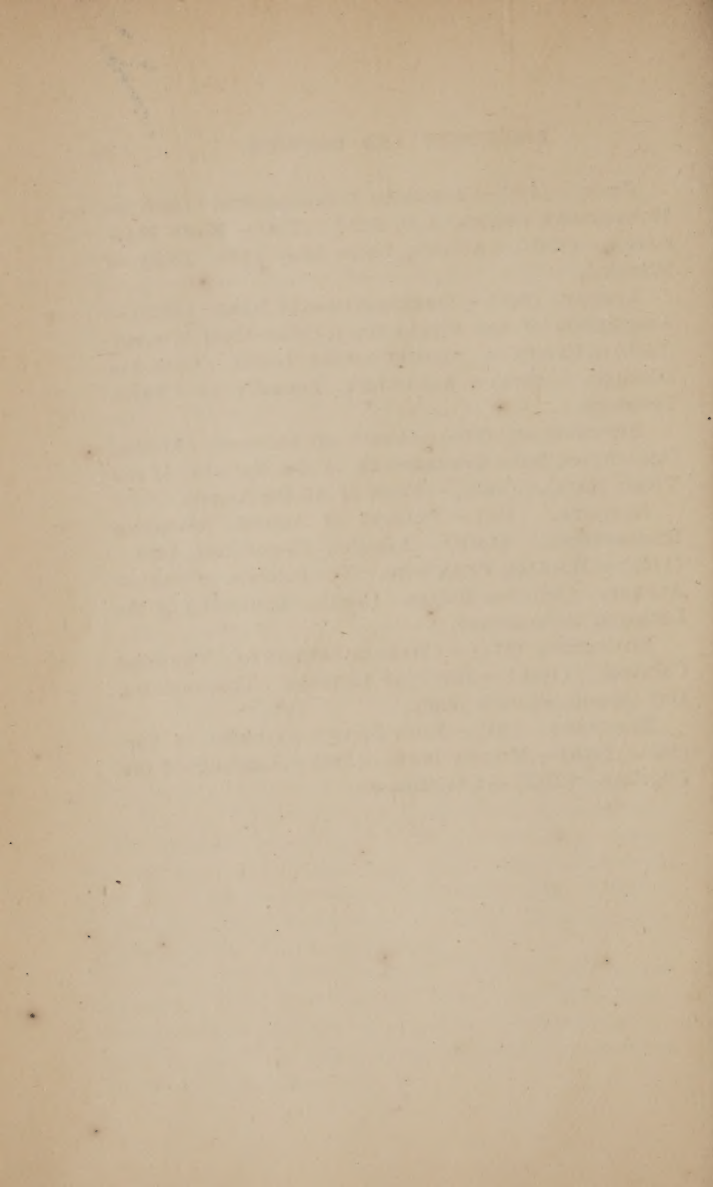
AUGUST. (6th)—Transfiguration of Jesus. (15th)—Assumption of the Virgin Mary. The Ideal Woman. (26th)—**ULPHILAS**, Apostle to the Goths. Christian Missions. (28th)—**AUGUSTINE**, Founder of Church Theology.

SEPTEMBER. (8th)—Feast of Innocent Children (transferred from December 28 to the Nativity of the Virgin Mary). (29th)—Feast of All the Angels.

OCTOBER. (4th)—**FRANCIS** of Assissi. Christian Brotherhoods. (12th)—America Discovered, 1498. (14th)—**WILLIAM PENN** born. The Friends. (29th)—**ALFRED.** Christian Rulers. (31st)—Beginning of the Lutheran Reformation.

NOVEMBER. (4th)—**CHARLES BORROMEO.** The good Cardinal. (10th)—Birth of **LUTHER.** Thanksgiving Day (appointed each year).

DECEMBER. (2d)—**JOHN BROWN** executed in Virginia. (9th)—**MILTON** born. (22d)—Landing of the Pilgrims. (25th)—Christmas.



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THE

Church of the Disciples.



1878.

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REPORTS OF COMMITTEES

OF

The Church of the Disciples,

PRESENTED AT THE

ANNUAL MEETING,

APRIL 24TH, 1878.

BOSTON:

D. B. FLETCHER, PRINTER, 53 SUMMER STREET.

1878.

Church of the Disciples,

Brookline Street, cor. of Warren Avenue,

PASTOR, JAMES FREEMAN CLARKE, Woodside Avenue,
Jamaica Plain.

ORGANIZATION FOR 1878-9.

Pastoral Committee.

GEO. WM. BOND (Chairman),
200 Federal Street,
Dr. GEO. W. GAY,
ELLIS L. MOTTE,
FREEMAN J. DOE,
Mrs. ELLEN M. CUTTER,

BENJ. N. BRADT (Secretary),
129 Summer Street,
Miss LUCIA M. PEABODY,
Mrs. PENELOPE R. WALBACH,
Miss M. JOSEPHINE PAGE,
Mrs. MARTHA R. MAY.

Committee on Benevolent Action.

GEORGE W. TAYLOR (Sec. and
Treas.) 36 Chauncy Street,
Mrs. WM. M. HUSTON,
Mrs. L. A. LYON,
Mrs. T. D. HOWARD,
Mrs. E. MOULTON,
Mrs. LUCY L. GRANDGENT,

S. M. REED (Chairman),
3 Billings Place, Roxbury.
Mrs. FRED. O. NORTH,
Miss MARY G. MORRISON,
Miss M. EMMA AMES,
Miss FLORENCE M. DYER,
Miss MARY PARKER.

Mr. and Mrs. Clarke are (*ex officio*) members of the Pastoral Committee and the Committee on Benevolent Action.

Committee on Music.

Dr. THEO. W. FISHER (Chairman), 171 Warren Avenue,	WM. F. WHITCOMB (Secretary), 397 Warren Street,
JAMES P. TOLMAN,	Miss FRANCES E. PAINE,
WM. D. BREWER,	Miss EMMA V. RICHARDSON,
GEO. W. THACHER,	Miss SOPHIA BADGER,
Mrs. DARWIN E. WARE,	Miss PERCY S. THAXTER,
Mrs. GEO. W. THACHER,	Miss REBECCA MORRISON,
ARTHUR W. FOOTE, Organist.	

Finance Committee.

CHAS. W. PARKER (Chairman), 400 Washington Street,	ANDREW NICKERSON,
FREEMAN J. DOE,	GEORGE H. BINNEY,
	EDW. T. RUSSELL,
JOHN O. TEELE.	

OTIS HINMAN, TREASURER, 78 Commercial Street.

Officers of the Sunday School.

Superintendent, WILLIAM H. BALDWIN, 18 Boylston Street.

Assistant Superintendent, SAMUEL G. STUDLEY.

Librarian, Miss GEORGINA L. PUTNAM (with assistants).

President of the Ladies Sewing Society, Mrs. GEO. W. THACHER,
18 Concord Square.

Superintendent of the Industrial School, Mrs. MARTHA R. MAY.

Church Clerk, JAMES P. TOLMAN, 7 Upton Street.

Delegates to the Suffolk Conference of Unitarian and other Christian Churches.

THEODORE S. CONANT,
WILLIAM H. BALDWIN,
EDWARD WINSLOW,
SIMEON B. SMITH,

Mrs. JULIA WARD HOWE,
Mrs. WILLIAM H. BALDWIN,
Miss M. JOSEPHINE PAGE,
Mrs. SIMEON B. SMITH.

Sunday Meetings.

Public Worship at 10.30, A. M.

Congregational Singing Rehearsal at 12.10, P. M.

Sunday School at 2.30, P. M.

Pastor's Bible Class, or Lecture, at 3.30, P. M.

Communion Service, on the first Sundays in September, October, November, December, January, and February, Easter Sunday, and Whitsunday, at 3.30 P. M.

The Teachers of the Sunday School meet on the first Monday of the month, commencing in December, at 7.30 P. M.

The Social Club meets on Tuesdays, at 8, P. M.

The Ladies of the Committee on Benevolent Action meet on Wednesdays, from November to April, from 2 to 4, P. M.

The Industrial School, for teaching Girls how to cut and make garments, meets on Wednesday afternoons.

The Church Sociable is held on the second Wednesday of the month, from November to April, at 7.30, P. M.

The Ladies' Sewing Society meets on Thursdays, from December to May, from 1 to 5, P. M.

The Pastoral Committee, or some of its members, may be found in the Pastor's room, on Wednesdays, at 12, M.

The Pastor will usually be found in his room, in the Church, at noon on Wednesdays.

The Sexton may be found in the building, daily, from 9 A. M. to 5 P. M.

REPORTS OF COMMITTEES,

Presented at the Annual Meeting, Apr. 24, 1878.

FINANCE.

The number of persons whose names appear as subscribers in 1877, to the fund for the payment of the regular church expenses was 288, contributing the sum of \$7,189.50. Several sums, amounting in all to \$88.75, were sent without names to the Treasurer, making the total amount of subscriptions collected for the year, \$7,278.25. This amount is \$106.75 more than was collected in 1876, and the number of subscribers being four more than in that year. The average amount of the subscriptions was almost exactly the same in the two years — about \$25.

To the amount above mentioned, \$7,278.25, is to be added \$24 received from sale of service books, making the total receipts applicable to the payment of expenses, \$7,302.25.

The expenses from January 1st to December 31st, 1877, were \$7,338.07, exceeding the receipts by \$35.82, thus reducing the balance of \$319.13 which was on hand at the beginning of the year, to \$283.31 at the end of the year, as shown by the Treasurer's Report which is presented with this.

The items of expenditures were as follows :

For Mr. Clarke's Salary,	-	-	-	\$5,000.00
“ Sexton's “	-	-	-	1,100.00
“ Organist, and other music expenses,				340.00
“ Advertising and Printing,	-	-		158.95
“ Repairs and Insurance,	-	-	-	258.59
“ Fuel, Gas, and Water,	-	-	-	377.20
“ Incidental Expenses,	-	-	-	103.33

\$7,338.07

These are the ordinary expenses to be met every year, with the exception of the item of insurance, the premiums being now paid up to 1880.

There are, however, some repairs much needed about the church building, and it is hoped that the subscriptions may be increased for this year to an amount sufficient for that purpose.

The request of the Committee, which has been made through the medium of circulars sent to subscribers,—that the subscription cards should be sent to the Treasurer early in the year,—has met with a very general response, which is appreciated by the Committee and Treasurer, as, so far as this request is complied with, it tends to relieve anxiety concerning the financial prospects of the church for the coming year.

Under the system of voluntary contributions, the Finance Committee can raise money only by making requests and suggestions; but it is hoped and believed that the advantages enjoyed by all connected with this church will be so fully appreciated, that there will be no difficulty in keeping up the subscription list to the requisite point, both with regard to numbers and amount.

The present Treasurer, Mr. Hinman, upon whom devolves nearly all the work connected with the finances, has, for several years, freely given his valuable services, and, as long as he will consent to hold the position, he should have the hearty co-operation of all interested in the welfare of the church.

The Treasurer's Report includes only such sums as pass through his hands from January 1st to December 31st, inclusive; but as the church year begins and ends with the annual April meetings, a portion of the amounts therein specified were included in the last year's reports, and other amounts collected *since* January 1st, appear in the reports presented at this meeting.

The sums raised for various purposes, aside from regular expenses, during the year from April, 1877, to April, 1878, *including* such as are reported to the Finance Committee without passing through the hands of the Treasurer, and, therefore, not appearing in his report, are as follows:

Jan. 1878.	Church Collection for Unitarian Association, received and paid by Treasurer,	913.53
Dec. 1877.	Church Collection for Committee on Benevolent Action, received and paid by Treasurer,	346.79
	From other sources, reported by Committee on Benevolent Action,	329.20
		\$675.99

The Committee on Benevolent Action also report as received from the Social Club, and expended for Social Entertain- ments, &c.,		312.86
Dec. 1877.	Church Collection for Freedmen's School, received and paid by Treasurer,	117.24
Mch. 1878.	Church Collection for Freedmen's School, received and paid by Treasurer,	196.20
	Reported by Mr. Clarke as received from various persons,	230.00
		543.44
May, 1877.	Church Collection for Sunday School, received and paid by Treasurer,	118.55
Apr. 1878.	Two Church Collections for Sunday School, received and paid by Treas.,	249.39
	Proceeds of Fair, reported by Mr. Clarke,	100.00
	Gifts from various persons, reported by Mr. Clarke,	108.00
	From Dramatic Club, reported by Mr. Clarke,	175.00
		750.94
Mr. Clarke also reports that there was a gift by a lady belonging to the society, to defray the en- tire expenses of the Christmas Festival for the Sunday School, amounting to about		500.00
The Almoner reports the amount of the collections taken at the communion services, to be used for the relief of the poor of the church, as		130.04
These sums amount to		\$3826.80
And adding the amount of regular subscriptions for 1877		7302.25
It appears that the total amount received during the year was		\$11,129.04

Respectfully submitted,

CHARLES W. PARKER,

Chairman.

The Church of the Disciples in account with OTIS HINMAN, Treasurer, for year 1877.

To Pastor's Salary, - - - - -	\$5,000.00	By Balance from year 1876, - - - - -	\$ 319.13
" Sexton's " - - - - -	1,100.00	" Subscriptions collected for 1877, - - - - -	7,278.25
" Organist, and Music Expenses, - - - - -	340.00	" March and December Collection for South Carolina School, - - - - -	334.07
" Advertising and Printing, - - - - -	158.95	" May Collection for Sunday School, - - - - -	118.55
" Repairs and Insurance, - - - - -	258.59	" February, April, and December Collections for Benevolent Action, - - - - -	647.37
" Incidental Expenses, - - - - -	103.33	Sales of Service Books, - - - - -	24.00
" Fuel, Gas, and Water, - - - - -	377.20		
" South Carolina School, - - - - -	334.07		
" Sunday School, - - - - -	118.55		
" Benevolence Committee, - - - - -	647.37		
" Balance to credit, 1878, - - - - -	283.31		
	<u>\$8,721.37</u>		<u>\$8,721.37</u>

Jan. 1, 1878. By Balance on hand, - - - - - \$283.31

Boston, April 16, 1878. OTIS HINMAN, Treasurer.

Almoner's Report to the Church of the Disciples.

Balance of Money on hand, April, 1877,	-	-	-	\$ 66.05
Collected from that date to April 24th, 1878,	-	-	-	130.04
Making,	-	-	-	\$196.09
Expended during the year,	-	-	-	134.24
Remaining in the hands of the Almoner,	-	-	-	\$61.85

Submitted April 24th, 1878,

MRS. MARTHA D. PRENTISS,

Almoner.

COMMITTEE ON THE YOUNG.

Report of the Superintendent of the Sunday School.

With feelings of satisfaction, we now look back upon the record of the Sunday School for the past year. The full membership of officers, teachers, and scholars, with the regularity of attendance and active interest, so decidedly manifested, these, with the general good order at the regular sessions of the school, are reasons why we feel justified in stating in this report that the past year has been one of success in this very important branch of the work of the church and society.

Members of the society, and others interested in the school, will without doubt be pleased to be informed of the following statistics.

STATISTICS.

Number of Scholars, -	-	-	-	-	-	-	495
“ “ Teachers, -	-	-	-	-	-	-	50
“ “ Librarians and Assistants, -	-	-	-	-	-	-	7
Superintendent and Assistant Superintendent, -	-	-	-	-	-	-	2
Total,							554

Report of April, 1877, gave total 539.

* PASTOR'S BIBLE CLASS.

The Pastor, Rev. Mr. Clarke, has given on Sunday afternoons, in the audience room of the church, a series of lectures upon important theological subjects. These instructive and interesting lectures have been fully attended, not only by ladies, gentlemen, and young people of the Church of the Disciples, but by others of all denominations, the public being always cordially invited.

LIBRARY.

The Library, which is a very important adjunct to the Sunday School, is one which certainly calls for our expressions of appreciation of its real value and help to the members of the school. The large number of well selected books,—adapted to all ages,—and the admirable system pursued in its care, render this library, and its management, one which we believe will compare favorably with any of the many Sunday School libraries in our city. It now contains over 2,000 volumes. A few new books have been added during the year.

LESSONS AND STUDIES.

As in former years, the one-lesson system has been the plan of instruction for the greater portion of the school. A few classes have continued in a special course of study, while the younger children have used the small books, "Early Lessons in the Life of Jesus," and "Sunday Lessons for Young Children."

The lessons for the previous year, as given in our last report, were upon the "Teachings of Jesus concerning God, Duty, and Immortality." The lessons for the past and present season, beginning October 14, 1877, and to end with May 26, 1878, were upon "Christian Faith and Practice. This course was prepared by Mr. Clarke, and has been very highly appreciated by the teachers and scholars of our school. Copies have been given, in answer to letters and personal calls, to many clergymen, Sunday School superintendents, and others engaged in the Sunday School work.

The teachers and scholars have all been furnished with the Lesson Cards. We here give a copy of the cards above referred to.

CHRISTIAN FAITH AND PRACTICE.

LESSONS FOR THE USE OF THE

Sunday School of the Church of the Disciples,

BOSTON,

For the Year beginning Oct. 14th, 1877.

JAMES FREEMAN CLARKE, Pastor.

WILLIAM H. BALDWIN, Superintendent.

SAMUEL G. STUDLEY, Ass't Superintendent.

DATE.	SUBJECT.	SCRIPTURE REFERENCES.
1877.		
Oct. 14.	THE SOUL.—What is the soul? How do we know that we have a soul? What does the New Testament say about the soul?	[NOTE.—It would be well if child should commit to memory one of these texts each Sunday, and repeat it to the teacher.] Matt. 16: 26. Psalms 62: 1; 63: 1; 116: 7; 138: 3; 142: 4. Matt. 22: 37. I. Peter 1: 9.
Oct. 21.	THE SOUL.—Powers of the soul. Worth of the soul. Loss of the soul. Salvation of the soul.	
Oct. 28.	CONSCIENCE.—What is conscience? How do we know we have a conscience? Education of the conscience. What does the New Testament say about conscience?	John 8: 9. Acts 24: 16. Rom. 2: 15; 13: 5. I. Cor. 8: 7. II. Cor. 1: 12; 4: 2. I. Tim. 1: 5. Titus 1: 15. Heb. 10: 22; 13: 8. I. Peter 3: 21.
Nov. 4.	LAW OF DUTY.—The Golden Rule. Love to God and Man. Get good and do good.	Matt. 7: 12; 22: 35-40. Lev. 19: 18. Rom. 13: 8-10. Gal. 5: 14. James 2: 8.
Nov. 11.	SELF-IMPROVEMENT.—Parable of talents and pounds. Can we all improve? How shall we improve? Why ought we to improve?	Matt. 25: 14-30. Luke 19: 12-26. Gal. 6: 7, 8. II. Peter 1: 5. Eph. 4: 15. Prov. 4: 18.
Nov. 18.	DOING GOOD.—Selfishness and generosity. Helping others. Thoughtfulness. Sympathy. Kind words. Pleasant manners. Can we all do some good to some one every day.	Acts. 10: 38. Luke 10: 25-37. Rom. 12: 9-21.

DATE.	SUBJECT.	SCRIPTURE REFERENCES.
1877.		
Nov. 25.	FAITH.—What is it? Belief or trust. Faith in man. Faith in parents and teachers and friends. Faith in God. Faith, as taught by Jesus.	Heb. 11. Matt. 6: 25-30; 8: 10. I. Cor. 13: 13.
Dec. 2.	THE BENEFITS OF FAITH.—Need of having faith in others. Faith leads to knowledge, to goodness. The good of trusting God.	Eph. 6: 16. I. John 5: 4. Rom. 10: 6-10. Matt. 9: 22. Luke 7: 50. Gal. 3: 24-29.
Dec. 9.	TRUTH.—Sacredness of truth. Love of truth. Nobleness of truth.	John 8: 32; 16: 13; 17: 17. Eph. 4: 15. Acts 4: 18-20. II. Sam. 12: 7. II. Chron. 18: 4-27. Prov. 12: 19, 22.
Dec. 16.	FALSEHOOD AND HYPOCRICY.—Their harm to others and ourselves. Lives of cowardice; of convenience; of politeness; of cunning; of habit.	Matt. 5: 33-37. Lev. 6: 1-7; 19: 11. Prov. 6: 17; 19: 5, 9. II. Kings 5: 20-27. Acts 5: 1-2. Matt. 23, Col. 3: 9. Rev. 21: 27; 22: 15.
Dec. 23.	PILGRIM FATHERS.—Their history. Their characters. The result of their coming to New England.	
Dec. 30.	CHRISTMAS.—The infant Jesus. The child Jesus. The man Christ Jesus.	Read Matt. 1 and 2. Luke 1 and 2.
1878.		
Jan. 6.	ABRAHAM LINCOLN.—Stories of his life and character.	
Jan. 12.	SLAVERY IN THE UNITED STATES, and its abolition. Patriotism.	
Jan. 20.	GOOD AND BAD TEMPER.—Importance of controlling the temper.	Matt. 5: 5, 9. Rom. 12: 10, 14, 15, 18, 19. Eph. 4: 31, 32. Phil. 2: 3, 14. Col. 3: 8, 12, 15. I. Thess. 5: 14. II. Tim. 2: 24, 25. Prov. 16: 32.
Jan. 27.	KINDNESS AND CRUELTY TO ANIMALS.—Our poor relation. Intelligence and affection in animals.	Duet. 25: 4. Exod. 23: 12. Psalms 104: 10, 11, 12, 21; 34: 3. Matt. 10: 16, 29. Prov. 12: 10; 11: 17.
Feb. 3.	REVERENCE.—Its importance. Respect for parents, teachers, superiors, God. Respect for what is good elevates us. Contempt degrades us.	Exod. 20: 12. Lev. 19: 32. Matt. 15: 4. Prov. 6: 20-22; 13: 13; 15: 20; 18: 12; 22: 4. Heb. 12: 9. Rom. 13: 7. Eph. 6: 1-3.
Feb. 10.	PURITY.—In thought, word, and action. Evils of impure thoughts and words.	Matt. 5: 3. Prov. 2: 10-22; 4: 23. II. Tim. 2: 22, Phil. 4: 8. Eph. 4: 17, 18, 29.

DATE.	SUBJECT.	SCRIPTURE REFERENCES.
1878.		
Feb. 17.	MODESTY AND VANITY. —True manliness and false. Self-conceit. Love of admiration and love of approbation compared.	Prov. 11:2; 13:1; 16:18; 26:12, 16; 29:23. Luke 14:8-11; 18:9-14.
Feb. 24.	WASHINGTON. —Story of his life, character, influence.	
Mar. 3.	ECONOMY AND INDUSTRY. —The duty of economy. Industry; its advantages. Folly of extravagance and idleness.	John 6:12. Rom. 13:13. Eph. 4:28. Prov. 6:6-11; 26:13-16. I. Thess. 2:9, 10; 4:11, 12. II. Thess. 3:7-12.
Mar. 10.	PROVIDENCE OF GOD. —Trust in God's care and love. His care of the world. His provisions in nature and life for our health, comfort, and improvement.	Psalms 23:34, etc. Matt 5:45; 6:25-34. Eph. 4:6. Rom. 8:28; 11:36.
Mar. 17.	USE OF TIME. —Waste of time. How to save and keep time.	Prov. 6:6-11; 24:30-34. Eccles. 3:1-11. Phil. 3:13. Col. 4:5. Matt. 24:42-44. I. Thess. 4:11. Matt. 25:1-13. Psalms 90:12.
Mar. 24.	THE OMNISCIENCE OF GOD. —God everywhere present. Sees us always. A comfort and a warning.	Psalms 33:13-15. Matt. 10:29-31; 6:8, 32. Prov. 15:3. Matt. 24:36. Acts 15:18.
Mar. 31.	LAW OF RETRIBUTION. —Benefits of this law. Natural and universal.	Gal. 6:7-9. Rom. 2:6-10; 14:10, 11. Matt. 25:14-46.
April 7.	SUNDAY. —The good of rest on Sunday. Best way of keeping Sunday.	Matt. 12:1-13. Exod. 20:10. Isa. 58:13. Mark 2:23-28. Luke 6:1-10. Rom. 14:5, 6.
April 14.	DEATH OF JESUS. —The power of martyrdom. Martyrs for truth, religion, conscience, and the country.	Matt. 27. John 19.
April 21.	EASTER SUNDAY. —Resurrection of Jesus. Immortality.	Matt. 28. John 23.
April 28.	THE BIBLE. —How is it a holy book? How to read it.	Psalms 19:7-11. Luke 4:16-21; 24:27-32. Acts 17:11. Rom. 15:4. II. Tim. 3:15, 16.
May 5.	HONESTY AND FIDELITY. —Faithful work. Keeping promises. Carefulness in trusts.	Matt. 10:16-19. Lev. 19:36. Deut. 16:19, 20. Prov. 4:18; 11:1. Ezek. 18:5. I. Thess. 4:6. I. Tim. 6:9, 10. Acts 10:22, 34, 35. Phil. 4:8.
May 12.	TEMPERANCE, in eating, drinking, and all other things.	Prov. 23:29-32. I. Cor. 9:25-27. I. Thess. 5:6-8.
May 19.	PRAYER. —How it helps us to pray. Prayer of faith, and prayer of form.	Matt. 6:5-13; 7:7-11; 21:22. John 4:23, 24; 17. I. Thess. 5:17. James 5:13.
May 26.	CLOSING SERVICES.	

SPECIAL OCCASIONS.

Special days—Church, National, State, and others, as in former years, have been observed by the school upon the Sunday nearest the special day, or occasion, believing as we do, that in this way impressions may be made upon the hearts and minds of the children and youth which will be lasting and exert an influence for good, should their lives be spared to reach manhood or womanhood. We have noticed Thanksgiving, Forefathers' Day, Christmas, Birthday of Abraham Lincoln, Emancipation Day, Washington's Birthday, Palm Sunday, and Easter Sunday.

OPENING EXERCISES AND ADDRESSES.

The exercises of the school have been opened with prayer, followed by the use of the Sunday School Service, in which all present take part. This is followed each Sunday by a brief address, or general lesson, to the school upon the subject of the lesson for the day, with the addition often of other special topics. These addresses have been given by the Superintendent, Assistant Superintendent, and often by Mr. Clarke, whenever his time and engagements would allow him to be in the school during its sessions. The presentation in a plain, simple, and practical way, of the great truths and principles laid down in the lessons we believe to be of incalculable benefit and advantage to the members of the school, who, from Sunday to Sunday, have given decided evidence of their appreciation of this part of the instruction which they receive at the Sunday School.

ANNUAL PICNIC.

The regular Picnic was held last year at Lovell's Grove, Weymouth. These occasions always afford much pleasure to the children, and others who attend.

THE ANNUAL CHRISTMAS FESTIVAL.

The Christmas Festival was held, as heretofore, and may well be stated in this report to have been a complete success. The members of the school met in the vestry in the afternoon, at four o'clock, where the hours until seven were passed in a happy and cheerful way. A bountiful collation, music, legerdemain, and other means of entertainment were provided by the committee in charge. At seven o'clock the children filed in order and marched up by the front stairs into the audience room of the church, where a scene awaited them which filled their young hearts with the greatest joy and happiness, calling forth from them the most enthusiastic expressions

of delight. The immense Christmas tree, reaching to the very ceiling of the church, profusely decorated, loaded down, and surrounded with presents for the children, presented a beautiful appearance.

A package, previously addressed, was given to each scholar, and as the large number of children left the church for their homes, each with his or her gift — sled, doll, or whatever they may have received of the great variety presented — the parents and friends, looking down from the gallery or out of the side pews, joined in with the great delight of the young people, in declaring the Christmas Festival of 1877 to be an occasion which will long be remembered by the many thus made happy.

To Mr. Clarke for his kind interest so practically shown, to the faithful corps of Teachers, Librarian and Assistants, to our Assistant Superintendent, Mr. S. G. Studley, and Mr. James L. Hovey, who has served as pianist, the heartfelt thanks of this society are due for their devotion to the interests and welfare of the school. It is by the combined efforts of all, thus practically given, that we are now able to look back upon the past year as one of marked success in the history of the school.

To the members of this society, I would say, you cannot over-estimate the importance of the Sunday School to the children and youth who come within your reach and influence.

Events are opening up each day which convince every thinking and reflecting person of the imperative need that the rising generation of America should possess positive, real, religious, and high-toned moral characters, characters founded upon the life and teachings of Jesus Christ our great guide and teacher, He who declared that the mere listless hearing and believing of his counsels and instruction were of no account unless followed up by carrying them out into every day practice in the busy affairs and duties of life.

“Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock; and the rain descended and the floods came, and the winds blew and beat upon that house, and it fell not, for it was founded upon a rock.”

“And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand; and the rain descended and the floods came, and the winds blew and beat upon that house, and it fell, and great was the fall of it.”

Respectfully submitted,
WILLIAM H. BALDWIN, *Superintendent.*

BENEVOLENT ACTION.

The Committee on Benevolent Action would submit the following report of operations for the past year:—

RECEIPTS.

Collection December 9th, 1877,	-	-	-	-	\$346.79
Poor Box,	-	-	-	-	26.28
Mr. Stoddard's Lectures,	-	-	-	-	302.92
Balance on hand at beginning of year,	-	-	-	-	111.44
					\$787.43

EXPENDITURES.

Material,	-	-	-	-	-	\$132.84
Freight on barrels to Miss Botume,	-	-	-	-	-	4.25
Special Relief,	-	-	-	-	-	4.00
Children's Sewing School,	-	-	-	-	-	10.02
Sewing Circle,	-	-	-	-	-	5.00
Disciples Free Bed N. E. Hospital for Women, etc.,						250.00
						\$406.11
Leaving a balance on hand of	-	-	-	-	-	\$381.32

Of this \$52.92 is held as a special fund towards the next payment for the Free Bed at the N. E. Hospital.

The course pursued by the committee has been the same as that of former years. Owing to the mildness of the winter, however, and the reduction in the size of our district, the number of applicants for work has been much less than formerly, and no cases of real distress, or rather but a single one, has come to the knowledge of the committee requiring relief in money.

The material purchased has consisted of 69 yards of flannel, 540 yards of calico, 692½ yards of cotton, 41½ yards of cambric, 6 pair of hose, buttons, needles, thread, etc.

This material has been given out to applicants, to be made into garments, or in payment for garments thus made, or gratuitously, according to the needs of the parties to whom they were given, in the following manner:—

Whole number of applicants,	-	-	-	-	-	-	-	35
Whole number of garments made,	-	-	-	-	-	-	-	365
Given in payment for work,	-	-	-	-	-	-	-	182
Given for charity,	-	-	-	-	-	-	-	156
On hand,	-	-	-	-	-	-	-	27

In material not made there has been given in payment for work, 42 $\frac{3}{4}$ yards of flannel, 227 yards of calico, and 52 yards of cotton.

The Committee have visited a large number of these applicants, and found them in every case, worthy of the relief which they received.

The garments remaining on hand from last year's work, were sent to the sufferers by the St. Johns fire.

The committee would recommend that for the ensuing year, new patterns be bought, and a practical cutter be hired to come and do all the cutting, believing that in this way, better garments will be made, and the ladies of the committee will have more time and opportunities to meet personally the different applicants, and search out their wants and character.

The reports to the Bureau of Registration, which have only been partially made during this year, through a misunderstanding, should be promptly made each month next year, as in this way only can fraud be successfully detected and prevented.

THE LADIES SEWING CIRCLE

Reports as follows:—

The Ladies Sewing Circle met, for the first time this season, on the 24th of January, and continued to hold its meetings every Thursday afternoon until the middle of April. This society was organized eight years ago, its object being to do all that it possibly could for the New England Hospital for Women and Children. When the new building on Codman Avenue was completed, it was decided that we should furnish two rooms in it, to be called the "Church of the Disciples Wards," and since then we have continued our meetings in order to keep our furnishings in repair, and to make a supply of garments with which to meet the needs of the poorest among the Hospital patients.

In the short days of the early winter we do not find it best to attempt to call our friends together for this work, but when the hurry of the Christmas holidays is over, and the lengthening afternoons enable us to see to accomplish more sewing in our somewhat imperfectly-lighted vestry, we gather together, and meet usually for ten or

twelve weeks on Thursdays at one o'clock. This year our average attendance has been larger than ever before, and the interest in our work is increasing. Those who have been with us will testify gladly to the pleasant social times that we have over our old-fashioned quilting-bars, or around our little table with its array of cotton and flannel garments. The largest number present at any time was fifteen; we can seldom sew for much more than three hours, but nevertheless, we have made and sent to the Hospital, nearly three hundred articles—infants' clothing, comforters, sheets and spreads. Since January, 1875, we have supplied very nearly one thousand articles, and this has been accomplished by a very small number of ladies.

Many of the ladies of the Sewing Circle pay an annual assessment, but that is optional, and as the list of members rarely includes more than twenty names, we are obliged to call upon those outside of our circle to help us with funds for purchasing materials. Several of our friends are unable to join us in our sewing, but they gladly aid us in this way. The largest amount collected since 1874, in any one year, was \$65.00, but this season our needs have been greater than ever before, and we have received \$95.00. With this we have bought nearly 200 yards of cotton, and over 100 yards of flannel, and many other materials. Before the accounts are closed we hope that the \$95.00 will be increased to \$100.00, as there are still some things with which we wish to supply our Wards before we can conscientiously call our work *finished*.

As we look back over the past four winters we feel encouraged by the progress we have made, and we hope that as our work becomes more generally known, there will be a steadily growing interest in it, and that each year we may be able to accomplish more and more.

JEANIE I. W. THACHER.

APRIL 22, 1878.

From Mrs. May and Miss Putnam, we have received the following report of the :—

INDUSTRIAL SCHOOL FOR GIRLS.

The experience that the teachers of the Industrial School last year had convinced them of the necessity of different plans for the present year. The only girls asked last season to join the class were those who were supposed to be old enough to know how to sew, and

they were to be taught the higher branches of sewing, particularly to cut and fit garments. To the disappointment of the teachers, not five girls out of twenty knew how to sew well. These girls proved they had been badly taught. They seemed always in a hurry to do the work and careless how it was done, and nine out of ten could not do the simplest parts of their work well. The school proved a success in one way. We were convinced that these girls could be taught to cut and fit, and in this way to become very helpful in their families, but we were very sure that this in itself was not sufficient, and that the best results follow only where these girls had been trained, rightly trained from the beginning. For this reason, this year we asked not only the older girls to come to the Industrial School, but all ages, intending to begin with the first rules of sewing, to make sure that each scholar, old or young, should practise on each kind of work until she was perfect in that; first sewing over and over, then hemming, then making buttonholes, etc., then, when the time might come to make a garment, having learned to cut and fit it, the work could be done perfectly.

The details of the plan of the Industrial School have been given in order to show that the work now going on is being done with the truest desire for the best good of the scholars. We hope in time to add a cooking department to this same Industrial Class, and to have the girls taught to make good bread and to cook meats, soups, and vegetables. This year we have had a small school, only twenty in number, but we believe that these girls are gaining good results from the drill that is given to them, and that in the future they will reap the benefits.

MARTHA R. MAY,
GEORGINA LOWELL PUTNAM.

APRIL 24, 1878.

CHURCH SOCIABLES.

The Church Sociables, as formerly, have been under the charge of a joint committee of six, from the Pastoral Committee, and the Committee on Benevolent Action.

Six Sociables have been held, at an expense of \$132.33, an average of \$22.05½ each. The expenses of these Sociables have been defrayed by the "Social Club," with the exception of \$17.00 contributed by friends in the church.

As it is doubtful whether the club will be able, from their decreasing number, to meet this expense another year, the Committee would

Paid over to Miss Botume,	-	-	-	-	-	-	550.00
Leaving a balance on hand of	-	-	-	-	-	-	<u>\$46.56</u>

Respectfully submitted for the committee,

EMERY CLEAVES,

GEORGE W. TAYLOR,

Chairman.

Sec. and Treas.

MUSIC.

Your Committee met and organized May 6th, 1877. Mr. W. F. Whitcomb was chosen to fill a vacancy caused by the resignation of Mr. S. G. Studley. It was voted to divide the general committee into sub-committees, on the organ, the choir, and rehearsals.

At a meeting in November it was unanimously voted to request Mr. Foote to serve as organist another year. It was believed that his playing had given as general satisfaction as could reasonably be expected in a congregation of widely differing tastes and prejudices.

In December, the Committee on Rehearsals, to whom had been referred various propositions for improving the singing, reported in favor of employing a precentor to direct the singing in church, also, in favor of a chorus choir, and in favor of purchasing more tune books. A meeting was called December 9th, of those interested in the music of the church, and the above propositions were endorsed by nearly all who took part in the meeting. Accordingly, the committee chose three persons to direct the singing, Mr. William H. Baldwin, leader, Dr. T. W. Fisher and Mr. H. S. Fowle, as substitutes, and singers were invited to occupy seats on a platform near the organ.

The committee were convinced that a dozen or two of voices near the organ would be of great assistance to the organist, as well as to the singers remaining in the congregation. They did not propose to deplete the congregation of singers, and they have not done so by any means, some of our best singers still remaining and doing good service in the remoter parts of the church. Neither was it intended to discourage the congregation from singing, but on the contrary to encourage them to sing more generally and heartily than before. It was hoped to form a body of singers to act as an intermedian between the organist and the congregation, supporting the former and giving tune and time to the latter.

The necessity for such a choir is almost universally recognized, both in theory and practice. A writer in the Churchman's Shilling Magazine says: "Before we can expect beautiful music in church, we must have it recognized that it is the function of the choir to lead

the voices of the congregation, and we must have choirs that can lead. But we shall never have choirs fitted to lead others until it is also recognized that the function of the organ is not to flog people into time and tune, but to accompany, and remaining a background of tone behind the choir to become a standard of pitch by which the singers may save themselves from flattening. A judicious distribution of a few trained voices among the pews in the more distant parts of the church would greatly aid the choir in sustaining the singing and would do more to help the faltering voices of the congregation, than all the roar and crash of a rudely-handled organ."

Fortunately our organ is a sweet-toned one, and our organist is judicious in its use, but the above remarks indicate a bad habit of playing almost sure to be adopted in the absence of a choir. We have now a good distribution of voices, but need more volume, both in the choir and congregation.

The editor of the Sunday Afternoon for May, says: "When the congregation is called on to sing, the value of a chorus as a leader is felt. The congregation will sing with a chorus to lead, and led by a force of steadily marching melody, it is quite impossible that there should be any dragging, or that discords should make themselves prominent."

Our own experience has proved to the satisfaction of the Committee, that by sustaining a chorus choir our singing will be much improved. On many occasions when the choir has been full and the tune familiar, a very gratifying result has been obtained. The singing now is usually in good time and only wants spirit and volume to make it very good. It is to be feared that many who might sing are too indifferent to join in this part of the service. We have thus far labored under some discouragement on account of the natural sensitiveness of singers to the slight publicity of a seat on the choir platform, and a dread of possible criticism. We believe these difficulties would soon disappear if members of the congregation would encourage, by their sympathy and a good word now and then, those who are sacrificing their own inclinations for the general good. And the committee would here make a direct appeal to those who can sing, to come forward without further invitation and fill the seats on the chorus platform.

From a similar sensitiveness the precentors chosen by the Committee have not obtruded their services, and are not anxious to do so; in fact, the choir, if sustained, will render their services hardly necessary.

The Committee on Rehearsals, through Mr. Whitcomb, have obtained seventy-eight copies of the Hymn and Tune Book, seventy of which were presented by All Souls Church, at Washington.

We now have two hundred books scattered in the pews, which gives however, but two books to each slip, in the body of the church, and a small number in the galleries. Attention is called to the notice pasted in the front of each book.

The singing after service has been conducted with considerable regularity and persistence, in spite of a small attendance. We find that people would rather talk than sing. We think it best to continue the custom for the sake of learning new tunes and introducing them into the service. We have taken them in order, so that no suitable tune shall escape notice.

In conclusion, we hope that the members of the church now assembled, will express their opinions and wishes in regard to what many consider an extremely important and sacred part of the service, so that future committees may have something definite for their guidance

Respectfully,

THEODORE W. FISHER,

Chairman Music Committee.

PASTORAL COMMITTEE.

The chief duty of the Pastoral Committee is to become acquainted with the members of the congregation, especially with new-comers, and to make them acquainted with each other, and to be the means of informing the pastor of any of the wants in the society which he can supply. But for this purpose they must be themselves aided by the members of the society. In a church like ours, where no seats are sold or let, and people sit where they will, and to which strangers are welcomed, it is often difficult to distinguish between transient visitors and regular attendants. Hence it becomes necessary that those who desire to be considered as permanent members of the congregation should themselves intimate that wish. Complaints have sometimes, though not often, been made like this, "I have attended this church for two or three years and no one has spoken to me." This does not often happen, but when it does we would suggest the inquiry whether the friend who complains has shown in any way his desire to be regarded as a member of the society. The members of the Pastoral Committee would gladly call on new-comers, but they cannot do this without having some intimation that their visits would be acceptable. There are many who come constantly to the church who do not desire new acquaintances, and would be surprised at such visits. The members of the committee, therefore, will be extremely glad to be informed who these are who may desire to become acquainted in the church. The monthly meetings for social intercourse, held during eight months, are well adapted to this purpose.

The congregation, on Sunday mornings, has this year been as large as ever, averaging in good weather some 700 or 800 persons.

Twenty-three names have this year been added to the church book, making the whole number from the beginning, 750. It is desirable that all who consider themselves as regularly connected with the society should give us their names. As the doors of our church open easily both ways, no one is bound by this subscription to remain with us any longer than he finds it convenient and useful. We also wish that when any one leaves the church, he would inform us of this intention, that an entry to that effect may be made in our book. Sometimes when unable to be an active member he may wish to

remain an associate member, of which desire we would also like to be informed.

On Whitsunday, May 20th, 1877, we held, as usual, our Baptismal Service, on which occasion six children and three adults were baptised.

The following persons, belonging to this society, have died during the past year, and in every instance but one the funeral has been attended by the pastor:—

Mrs. Eliza P. Shannon; Raymond Lorey; Mrs. T. Wentworth Higginson, of Newport, daughter of Walter Channing, M. D., and one of the earliest members of this church; Mr. Lafayette Lyon; Harry B. Bunker, son of Alfred Bunker; Mrs. Cushing; Miss Prentiss; Mrs. Alexander Porter, Brookline; Mrs. Emma Badger; Mrs. Joy; Mrs. William Goddard, an original member; George Bemis, an original member; Mrs. Baxter; George L. Ide.

Let us say a few words concerning this church and its past history. The first Public Service of this church was held in Amory Hall, in this city, February 28th, 1841, therefore, thirty-seven years ago. We met at that time to form a new society, which should embody the three principles of a Free Church, a Social Church, and a Church in which the members, as well as the pastor, should take part in the worship. We called ourselves *Disciples*, because we came together as learners in the school of Jesus Christ, with Christ for our teacher. We resolved that the expenses of the Church should be defrayed by voluntary subscriptions, each person giving as much or as little, as he deemed right, and that no seat should ever be sold, rented, or taxed. To this rule we have adhered without any variation for thirty-seven years. If we have done nothing else, we have had a free church all this time. Our doors have been never shut to the poor, the stranger, or any of the despised races or classes. We have tried to be a working church, and a social church, as well as a free church. Though we have not done all we wished to do in these directions, and can take no praise to ourselves, we have done something. Our church has been a home to many, who have felt when they came to it that they came among friends. We have tried to live on good terms with our neighbors of different beliefs, with our orthodox neighbors on one side and our radical neighbors on the other. Our creed has been a very short and simple one, but very distinct; "faith in Jesus, as the Christ, the Son of God, and the purpose of co-operating together as his disciples in the study and practice of Christianity."

We have seen great changes since we began this church. Many of our views and customs were then unpopular, but public opinion has come round to them. A free church was then considered wholly impracticable. We were thought to interfere seriously with the old religious organizations by attempting what must break down, what could never succeed, and yet might create dissatisfaction with the existing methods. It was even thought a piece of fanaticism that we had evening services, prayer meetings, and conference meetings. When, in 1842, I preached a very mild sermon against Slavery, and this church printed it, we were regarded as radicals and fanatics. I had just come from Kentucky, where I had been living seven years among slaves and slaveholders, and might have been supposed to know something about it, but I found that I could speak less freely against Slavery in Boston, than I had spoken in Kentucky. For years, we were regarded with great dislike by the solid men of Boston for the anti-slavery sentiments which are now universal. Still more offence was given in 1845, by my exchange with Theodore Parker, then a minister in West Roxbury. It is difficult now to understand the extreme dislike with which he was then regarded, and to exchange pulpits with him was considered as an offence of the first magnitude, against the best interests of society.

But the years succeed each other, and do not resemble each other. We, also, were then thought very radical, are now regarded by many as too conservative. Free churches have become popular. Every one is anti-slavery. Theodore Parker is never mentioned save with respect, even by those who still disagree from his opinions. Unitarians no longer oppose Sunday evening meetings, or conference meetings. In every one of our churches, various weekly meetings are taking place for prayer and work. If we have any peculiarity now as a Unitarian church, it is that we believe somewhat more in Christ and Christianity than is thought quite the thing by some advanced thinkers in Boston.

The Pastoral Committee would close this report by renewing their request to the members of the society to assist them in welcoming strangers, and in finding out the moral needs of any among us. We neither collect nor expend money as a Committee, we have no financial report to make, and can only say with the Apostle, silver and gold we have none, but such as we have, of sympathy, and good wishes, we shall gladly impart to our fellow disciples.

For the Committee,

JAMES FREEMAN CLARKE.

OUR TABLE

AT THE

OLD SOUTH FAIR.

The President and Treasurer of the Church of the Disciple's Table, at the Old South Fair, would make known to all those who worked for the table, or in any way contributed to its success, the gratifying fact that their table brought in \$3,004.74 to the treasury of the fair.

To ensure this result, those interested in the work have given generously of their money, their skill, and their time.

In money there was contributed \$624.00, of which, \$314.00 were contributed for the purchase of material here at home, and \$310.00 for the purchase of articles abroad, Beside this, \$191.50 were raised by Madame Norton's reception. This was also expended in the purchase of material.

The material thus procured came to the table at the time of the fair, made beautiful, and increased often three times in value by the exquisite work which had been put upon it, by different members of this society. In addition to gifts of money, valuable articles were also given to the table, both by members of this society and by friends outside of it.

Among these were a handsome pair of scales, an exquisitely embroidered folding-screen, a painting by Billings, and other paintings.

The list would be long were we to enumerate all the articles that were given to the table, or the names of all those who contributed to its success.

To the President and Treasurer of the table, the work has been pleasant from the beginning to the end, owing to the hearty coöperation, and the untiring zeal of the friends who have worked with them. It is made all the pleasanter to look back upon from the success with which it has been crowned.

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FIRST CHURCH

4

Communion Sunday.

March 5, 1882.

"Therefore let us keep the feast."—I. Cor. v., 8.

A WORD TO NON-COMMUNICANTS

BY THE MINISTER.

Refus Ellis

BOSTON:

GEORGE H. ELLIS, 141 FRANKLIN STREET.

1882.

“Therefore let us keep the feast.” — I. COR. v., 8.

“THIS do,” said Jesus, “in remembrance of me.” The record of the institution of the Lord’s Supper is singularly free from the difficulties in which some of the other Scripture narratives are involved. There is no portion of the New Testament which brings us nearer to our Lord in his actual life ; and, as his Spirit pervades our world, so this ordinance of the Supper in all its various forms is observed in all Christian churches. As I cannot for a moment doubt that the essential ministry of Jesus is a ministry of the spirit without priest and without ritual, so on the other hand I am sure that he desired to be remembered in some simple use of the bread and wine which the custom of the Passover, the great National Feast, had already consecrated. And I feel the more free to emphasize and urge upon you our simple feast, because of its simplicity. We are at liberty to separate all that is essential to the ordinance from its multitudinous forms, and to give no thought to the eager and angry controversies of which it has been the occasion, because there is not a church in Christendom which keeps the feast precisely after the pattern of that last supper with the Lord. Not

sitting, not kneeling, but reclining upon couches, the Master and his disciples gathered for the last time about the table, which was spread not only with bread and wine, but with the Paschal Lamb, the bitter herbs, the fish, and the sop. The Paschal Lamb, the bitter herbs, the sop, have vanished. The fish may be seen in the pictures of the supper in the Roman Catacombs; but its remembrance survives chiefly in a symbolic figure and in a curious Greek acrostic of the fourth century, in which Ichthus, the Greek word for fish, becomes Ἰησοῦς Χριστός, Θεοῦ Υἱός, Σωτήρ, Jesus Christ, Son of God, Saviour. Moreover, it was a social as well as a religious feast, not as now a church observance. The remembrance of the hour of the day lasts only in the name Supper. The day itself, Thursday, has become Sunday; and the outward elements, instead of being the more prominent parts of the observance and affording nourishment to the body, have become symbols and mystic signs of spiritual refreshment, accompanied and interpreted by words of prayer and praise and pious exhortation. It is a curious fact, and especially interesting to us as descendants of Puritans, that our fathers were more orthodox than the Anglican Church in passionately refusing to kneel at receiving the Sacrament, indeed were in accord with ancient Catholic Christen-

dom, with the first great council of the Church, that of Nicæa, and with the custom which still prevails throughout the whole East.

But my concern now is with our ordinance as it still keeps its place, I had almost said lingers, among us as a kind of appendage to our chief service. As I have often said to you, it is one of my anxieties, especially when I forecast the future of our congregation, and seek to strengthen the things which remain. Without neglecting what may seem to us things weightier and more essential, without forgetting for a moment that where faith, hope, and love abide, there Christ abides, we may yet feel even a profound sadness, when we see in any denomination of Christians a generation, yes, generations, growing up in utter indifference to the solemnity and the pathos of this Supper of our Lord. We cannot see it die, or live on in a dying fashion, especially when the decline is very marked within our own denominational lines, and has in some quarters reached even the vanishing-point, without trying to make sure that the fault is not in us, our spirit or our methods. If we are to come no more to the feast, let us satisfy ourselves that we are not making light of any divine summons or neglecting any real opportunity, and that the threatening decay, however sad, is in the order of a wise

providence, and that by a seeming destruction we are passing through things temporal to things eternal. But I am not yet ready to commit our sacred vessels to the care of those who will preserve them only as precious memorials of the past. I have still a word for the generation to come, in behalf of this usage of our piety.

And, first, while I see no wisdom in effacing, as some have done, the lines between church and congregation, and putting an end to all subscription of our old covenant or usage of confirmation, or custom of what is called joining the church; while I heartily believe in body and form, and would have more, not less, of it,—I am free to say that we are suffering to-day from a survival of that overexacting temper of our fathers which, in its best working, could only reduce the great Christian household to a little company of the elect, and practically excludes from what is conventionally known as the Church many who as truly as any of its members are religiously and devoutly disposed, and should have the freedom of all its services. Our fathers were quite right in their deep dissatisfaction with the multitudinous Church of the England of their day, and in their demand and longing for a deeper Christian life and a more real Christian communion. But they put a strain upon our poor human

nature far beyond what it is able to bear ; and they exacted of the young, from whose ranks the churches must be re-enforced, a moral and religious experience, and a willingness to tell it out, far beyond their years. They were not willing to regard the Church as a nursery of Christian faith and morals. They even doubted sometimes whether the converted and the unconverted could properly pray together. They must have proficiency, which, perhaps, were not so bad, if one could only have it, and if the practical issue of such idealism were not too often the exclusion from the Church of some of the most earnest and single-hearted but morbidly distrustful Christians. We must not lose sight of the fact that, in the beginning, the observance was not solely and exclusively an act of piety. On the contrary, we have abundant reason to believe that the earliest gatherings for the commemoration of our Lord were festal as well as religious. To Jew and Greek, eating and drinking were sacramental ; and, even when they came together in the name of the Lord, they gathered for a feast which was more than symbolic, indeed — as I cannot help confessing, in spite of my associations, prejudices, and predilections — not unlike the social gatherings of some of our modern churches, the feast being furnished by the company, and the

communicants bringing each a portion for the common table. It was a coming together which, especially in that very corrupt age, was liable to be misused, as you easily gather from what Paul wrote to the Corinthians in his first letter.

On account of these almost inevitable misuses, the religious observance was very soon separated from the feast. The supper became symbolic, and was really the germ which gradually unfolded into the more or less complete liturgy of our religion. The repetition of the Lord's Prayer as the prayer of consecration, the extempore devotions of the minister which gradually settled into a fixed form of words, the reading of the Scriptures from what was called the ambo,—a stately and much ornamented reading-desk,—the singing of psalms and Christian hymns, and the distribution of the elements, became the order of Christian worship of which the symbolic supper was, and is in the Roman Catholic Church to-day, the living centre. We have the worship that has grown out of the feast, but the feast itself wanes ; and yet can we bear to think that any observance so natural and simple, and so directly connected with the Founder of our faith and the Fountain of our inspiration, coming straight from the holy, innocent, and immortal hands of Jesus, should cease even to form a part of the worship which it

may be almost said to have created? Can we bear to think that a simple act of loving remembrance should be compassed about with mystery and awe, or passed by with actual indifference, and go as it were by default, so that only the fewest have the heart to draw near to it and take part in it? It is especially disappointing when one can always think of many men, women, young men and maidens, to whom Jesus could so easily become consciously and outspokenly what he is now essentially, a king and guide and inspirer, one to look up to, trust in, even to love; and it seems to me that it would be a great gain in their lives, if they would enroll themselves as his followers and take orders from him, and come to the front in the simplest possible observance of this Supper of the Lord,—if the younger would serve the elders, and take these consecrated vessels from the hands which have so long borne them about. Baptism is not our only ordinance and sacrament; and that our parents offered us in baptism, and that our names are written down in church books, is really nothing to us until we have read the story of the Christ, and have made up our minds to some simple but earnest fashion of Christian faith and discipleship. The simplicity of doctrine and ritual upon which we so often congratulate ourselves ought not to preclude, but

to invite, an earnest and active Christian fellowship; and such a fellowship will inevitably be signalled by some outward form, initiatory and from time to time repeated. Such a communion should have its own assemblies, which will be quite distinct from the meetings of church proprietors, and will be occupied with those great humanities which, more than other men and women, Christians should be able to advance. I can conceive of nothing more appropriate than an enrolling and a gathering of as many as can be so moved and persuaded into a distinctively Christian congregation. Such a congregation may well come together from time to time for a service of Christian remembrance and Christian communion, to be followed by conference and action of an altogether practical kind. But, meanwhile, what hinders so many of you, who really prize your Christianity and are so ready in all ways to sustain its institutions and advance its interests, from coming into the day of a pronounced discipleship, and striving, by expressing such faith and love as you have, to increase your faith and love? This feast, you may be sure, is a part of your Christian inheritance, which you must not lightly part with. The measure of its observance is not the only measure of the spirit of Christ which is in us,—far from it,—but it is

one measure. Our coming together in this manner goes a great way to make out of a transient and ever-changing congregation of hearers or worshippers an organized religious institution, and to maintain the continuity of its life from parent to child, so that the Church will not need to be reconstructed in each generation. Above all, it has its own speech, to prophesy of the love of Christ: it keeps steadily before the heart and mind of our busy world the Jesus of the Gospels as one who has lived a human life. We still find him indeed far more engaged to live in his spirit and in his work than in any personal record, utterly careless of name and fame, ideal and mystic and unfathomable, and yet for this very cause remembered when so many have been forgotten, and known as a son of man, bone of our bone, flesh of our flesh, tried and tempted as we are tried and tempted, our example and guide in our every-day world, and asking to be remembered of us as oft as we break the bread of our daily life. We may still get from him a personal message, and be guided by his personal counsel in our endeavor to make some good use of this short and uncertain life, and to rise into some good hope of that other world, of which the very incompleteness of earth and time seems to be a most pathetic prophecy.

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MANUAL

OF THE

First Presbyterian Church

BEACH STREET, BOSTON, MASS.



BOSTON:

PRESS OF HOLLIS & GUNN, 25 HAWLEY STREET.

1870.

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M A N U A L

OF THE

First Presbyterian Church,

BEACH STREET, BOSTON, MASS.

COMPILED BY ORDER OF SESSION, JULY, 1870.

JAMES B. DUNN, PASTOR.

"Pray for the peace of Jerusalem; they shall prosper that love thee."
— *Psalm 122: 6.*

BOSTON:

PRESS OF HOLLIS & GUNN, 25 HAWLEY STREET.

1870.

CHURCH OFFICERS.

PASTOR.

REV. JAMES B. DUNN, . . . 187 W. CANTON STREET.

RULING ELDERS.

DONALD D. MORRISON, WASHINGTON VILLAGE.
JOHN SUTHERLAND, 6 SOUTH RUSSELL STREET.
FRANCIS BUNDY, HARRISON AVENUE.
JAMES S. NORMAN, 31 EAST CONCORD STREET
REUBEN CROOKE, 3 MAPLE PLACE.
HENRY NORWELL, ST. JAMES HOTEL.

DEACONS.

JAMES CURRIE, 75 SEVENTH STREET.
WILLIAM J. IRVING, 18 GREEN STREET.

TRUSTEES.

JAMES M. SMITH,	ROBERT SIMPSON,
WILLIAM J. IRVING,	E. M. WATSON,
JAMES DAWSON,	JAMES CURRIE.
HENRY NORWELL,	LEVI WARNER, M. D.

TREASURER.

ROBERT GILCHRIST.

SUPT. OF SABBATH SCHOOLS.

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HISTORY OF THE CHURCH.

In the year 1852, quite a number of Presbyterians, principally from Scotland, were desirous of having Presbyterian preaching in Boston, and a committee of seven persons was appointed, who opened a correspondence with Rev. Dr. Bonar of Edinboro, convener of the Colonial Committee of the Free Church of Scotland, which resulted in the appointment of Rev. Adam Stuart Muir to this field. The committee became responsible for his passage money to this country and back, — some \$400 — and he preached his first sermon, Dec. 11th, 1853, at the Melodeon on Washington Street. He preached at this place until June, 1854, and subsequently at the Freeman Place Chapel, until June, 1855. At this time the services were under the superintendence of the Presbytery of Halifax, Nova Scotia. During this time three Elders had been ordained — James Wallace, David Steele, and David Thompson. A call was extended to Mr. Muir to become pastor of the church, but many persons had lost confidence in him, and it was not unanimous. He went to Scotland and did not return. The Elders ordained by him also lost the confidence of the church, and the Presbytery of Halifax declared their ordination unauthorized, irregular and void. The Presbytery sent out a young man named Ross, who supplied the pulpit for a year, during which time the congregation dwindled to a mere handful.

In June, 1856, the congregation voted to unite with the Presbytery of Montreal, which gave them good and regular supplies. After some delay the church was received into connection with the Canadian church, and in July, 1857,

Rev. Wm. McLaren, of Amherstburg, Canada, having received an unanimous call, was installed as pastor. He remained until December, 1858, doing a good work, having consolidated the church, established prayer meetings, bible classes, literary meetings for the young men, etc. In the fall of 1858, the Associate Reformed Presbyterian Church at East Boston united with the Old School Presbyterian Church, and with hearty approval this church voted to do the same, believing that more good could be accomplished in an American than a Canadian connection. The church, with but one dissenting vote, decided to unite with the Presbytery of Londonderry, the vote to take effect December 1st. Rev. McLaren then returned to Canada, with substantial tokens of the good will of the people, and universal regrets at his departure.

In the spring of 1859, the society removed to the Meionian, and by a divided vote invited Rev. David Magill, of Philadelphia, to the pastoral office. He was installed on Thursday, July 14th, 1859. On the 25th of March, 1860, the church was fully organized by the installation of R. K. M. Baynum, and Donald D. Morrison, as Elders. In December, 1859, the Unitarian church at the corner of Beach Street and Harrison Avenue was purchased, and it was opened an Old School Presbyterian church, on the 8th of January, 1860. It having become apparent that Rev. Mr. Magill could not raise the money required to pay for the church, he resigned in August, 1861.

The pulpit was acceptably supplied a portion of the year 1862, by Rev. H. M. Painter, of Booneville, Missouri.

Rev. R. A. DeLancey, D. D., supplied the pulpit—part of the time without remuneration—until October 23d, 1864, when an union was effected with the Oak Place Congregational Church, and Rev. Mr. Bixby was installed as pastor.

Two members of the session for a time prevented the terms of the union from being carried out, and when this was finally accomplished, many of the Oak Place church people had left. Rev. Mr. Bixby resigned in the fall of 1866.

After much difficulty in finding a suitable man to fill the pastoral office, the church, in the summer of 1868, united in a call to Rev. James B. Dunn, of New York, and he accepted it and entered on his labors on the first Sabbath of September. There was then a debt of \$30,000 burdening the society, with the church membership much reduced, and a congregation small in numbers, though comprising earnest men and women, who had faithfully labored and hopefully prayed for the firm establishment of this christian enterprise.

The labors of the new pastor were wonderfully blessed, and the expectations of the most hopeful were more than realized. Many united with the church at each communion. In the spring of 1869, after an addition of more than one hundred persons to the church at one time, the members of the congregation subscribed a sum greater than the indebtedness of the society, to be paid at the expiration of five years, thus relieving its treasury of the heavy burden of interest which has crippled the operations of the church during the past ten years.

In January, 1870, a few of the active members of this church purchased the Congregational church in Springfield Street, and the Third Presbyterian church of Boston was organized there on the 3d of February, at which time thirteen members of this church were dismissed to unite with the new enterprise. Our numbers have been more than made good by subsequent additions, and it will be most creditable to the new members if they succeed by their zealous and faithful labors, in making good the places of those who are now toiling in that new vineyard.

FORM OF ADMISSION.

[The public reception of members into this Church takes place at the administration of the Lord's Supper, and immediately before that ordinance. Those who are to be received on confession of faith and by covenant will present themselves in front of the pulpit as their names are called, and will be addressed as follows:]

BELoved IN THE LORD,—

You have presented yourselves before God and his people here to confess Jesus Christ, and publicly to dedicate yourselves to the service of your Creator and Redeemer. We doubt not you have well considered the nature of this solemn act, and the great importance attached to it in the word of God: "*For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.*" Hear, also, the words of the Lord himself, in which he declares the duty and eternal reward of the Christian profession: "*Whosoever shall confess me before men, him will I also confess before my father which is in heaven.*" Fear not, therefore, but in humble reliance upon the grace of Him at whose bidding you come, rejoice and give thanks that you have been counted worthy of so glorious a privilege.

You will first give your assent to a brief summary of the Christian doctrine.*

1. You believe in one only living and true God, existing in three Persons, equal in every divine attribute, the Father, the Son, and the Holy Ghost.

*The complete system of doctrine received by this Church, is found in the Confession of Faith of the Presbyterian Church in the United States; and it is much to be desired that a copy of the same should be in the hands of all our members.

2. You believe that this one God is the Creator, Preserver, and Ruler of the Universe, and that all intelligent beings are bound to love and obey Him.

3. You believe that the Bible is the Word of God; that it was given by the inspiration of the Holy Ghost; and is the sufficient and only rule of faith and practice.

4. You believe that all mankind are by nature entirely sinful, and that for their sins they deserve everlasting death.

5. You believe that Jesus Christ, by his sufferings and death, has made an atonement for the sins of the world, through which alone, pardon is offered in the gospel to all who will repent and believe.

6. You believe the depravity of men to be such, that they never accept this offer of pardon unless their hearts are renewed by the Holy Spirit.

7. You believe that all who are born again of the Spirit are also pardoned, justified, preserved in the way of holiness, and finally admitted to heaven through the abundant mercy of God, in Jesus Christ.

8. You believe that there will be a resurrection of the dead, both of the just and the unjust, and a last judgement, when the wicked will go away into everlasting punishment, and the righteous into life everlasting.

To these articles of belief do you give your assent?

You will now enter into solemn COVENANT with God and with this Church.

Confessing and bewailing the depravity of your hearts, and the manifold transgressions of your lives, and resolving, in the strength of God, henceforward to renounce all sin, you do solemnly avouch the Lord Jehovah to be your God and portion, the object of your supreme love and delight; the Lord Jesus Christ to be your Saviour from sin and death, your Prophet to instruct you, your Priest to atone and intercede for you, your King to rule, protect, and enrich you; and the Holy Spirit to be your Sanctifier, Comforter, and Guide. To this Triune God, Father, Son, and Holy Ghost, you do now, without reserve, give yourselves away, in a covenant never to be revoked, to be his willing servants forever, to observe all his commandments and ordinances, in the sanctuary, in

the family, and in the closet. You do, also, bind yourselves by covenant to this church, to watch over us in the Lord, to seek our purity, peace, and edification, and to submit to the government and discipline of Christ as here administered.

Thus do you severally profess and covenant.

[*The Ordinance of Baptism, if not previously received, is here administered, the Candidates kneeling successively for the purpose. But if the candidates were baptized in infancy, the Pastor addresses them as follows:*]

Do you also recognize and hereby assume the pledges of your early baptismal dedication to God, even as if that holy ordinance were now to be administered to you; thus by your own voluntary act ratifying and completing that membership which was formed for you by the act of your parents?

And now, beloved in the Lord, remember that the vows of God are upon you, and upon you they will remain forever. Nor let this to you be an unwelcome thought, rejoice rather in the permanency of these sacred and precious bonds. Remember, too that hereafter, the eyes of the world will be upon you, and as you conduct yourselves, so will religion be honored or disgraced. Only let your conversation be as becometh the gospel of Christ, and you will be a credit and a comfort to us; but if it be otherwise, you will be to us a grief of heart, and bring reproach on the Saviour's name. "But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak." We charge you, forget not this day, be faithful unto death; for if found faithful it will not be long before you are admitted into that world where, no longer through the medium of ordinances, but with open face, you shall behold the glory of the Lord, and changed into the same image, shall dwell forever in his presence.

Those who have been received by the session on certificates from other churches, will then rise in their places, and be addressed as follows :

You likewise covenant with this church, that you will submit to its order and discipline ; that you will seek its peace and welfare ; and that in all respects you will treat its members with that tenderness and fidelity which become the disciples of Christ, and brethren of the same household.

This you severally promise and engage.

[Here the Church will arise.]

In consequence of this your profession, and of these solemn engagements, we, the members of this church, do hereby acknowledge you as MEMBERS OF THE VISIBLE CHURCH OF CHRIST, and declare you entitled to all its privileges. We affectionately welcome you to a fellowship with us in the grace and immortal hope of the Gospel, promising to watch over you in love, and commending you unto Him who is able to keep you from falling, and to present you faultless before the presence of His glory, with exceeding joy. AMEN.

Those uniting on profession will then be presented with Testaments, containing a record of the fact that such profession has been made, with suitable texts of scripture, as a memento of the occasion.

Form adopted on receiving those who join on certificate, when none are received on profession.

[Rising in their places — which for convenience's sake should be near the pulpit — as their names are called, they will be addressed in the following manner :]

As you have heretofore made a public profession of your faith, and have been recommended to our fellowship by the churches to which you have belonged, it only remains, that

renewing, as on this occasion you may fitly do, the consecration of yourselves to the service of God, you do also bind yourselves by covenant to this church, to watch over us in the Lord, to seek our purity, peace and edification, and to submit to the government and discipline of Christ as here administered.

Thus do you severally covenant and engage?

We do now, therefore, [*here the church rise,*] affectionately receive you as members of this particular branch of Christ's kingdom, and declare you entitled to all its privileges. We welcome you to this more intimate fellowship with us in the blessings of the gospel, and on our part engage to watch over you, and seek your edification so long as you shall continue among us. And may the God of all grace make you and us faithful unto death, and minister to us abundantly an entrance into his everlasting kingdom! Amen.

BAPTISMAL COVENANT.*

[*Parents in the Church, should, without unnecessary delay, present their children for baptism. The usual time for this rite is at the opening of the afternoon service on the Sabbath after communion. It is desired that a written statement should be handed to the Pastor as each child is presented, containing its name, the date of its birth, and the names of both its parents.*]

Baptism is the authorized seal of the covenant made with Abraham: "I will be a God unto thee *and to thy seed after thee.*"† The application of water in this ordinance symbolizes the fact that your children need the regenerating and sanctifying agency of the Holy Ghost. By seeking the administration of this ordinance, you express your belief that the Abrahamic covenant is as vital in the church under the new economy as it was under the old. Because, "you are Christ's, therefore you are Abraham's seed, and heirs according to the promise."‡

These children belong to the family of God; and you now recognise their birthright, and on their behalf you hereby embrace the privileges and assume the obligations involved in the covenant made with Abraham. You promise to educate your children for God in the desire and *in the expectation* that by his covenant-keeping mercy they will grow up in His fear, and will early sanction this, your consecration of them, by voluntarily consecrating themselves to

*Gen. xvii. 7.

†Gal. iii. 7-14-29.

‡See "Confessions of Faith," chap. 78. "Larger Catechism," questions 5-7. "Shorter Catechism," questions 94-5.

Christ, and by fully identifying themselves with His visible church. With this object, prominent above all others in your desires, prayers and efforts for your children, you promise to exercise a wholesome discipline over them, to instruct them in the teachings God's Holy Word, and in the principles of a pure Christianity: to impress upon them the necessity of the new birth and a holy life; to pray with and for them; and to endeavor to show by your own lives the transcendent excellence and value of the religion of Christ. Thus, in dependence upon the covenant-keeping God, you will seek to train your children for *the* home in Heaven.

These duties, or whatever others the Word of God or your own consciences enjoin, you do promise and covenant in the presence of God and of this church that you will endeavor to perform.

CHURCH NOTICES.

1.

SABBATH SERVICES.

- (a) Preaching at $10\frac{1}{2}$, A. M., and $7\frac{1}{2}$, P. M.
- (b) Sabbath Schools and Bible Classes, at $1\frac{3}{4}$ P. M.
- (c) Prayer Meetings at $9\frac{3}{4}$, A. M., and $6\frac{1}{2}$, P. M.

2.

WEEK-DAY SERVICES.

- (a) Young Ladies' Prayer Meeting, Monday, $7\frac{3}{4}$, P. M.
- (b) Young Men's " " " " "
- (c) Female Prayer Meeting, Thursday, at 3, P. M., at the Pastor's Residence, 187 W. Canton St.
- (d) Congregational Singing Meeting, Friday, $7\frac{1}{4}$, P. M.
- (e) Church Prayer Meeting, Friday, 8, P. M.

(f) During the fall, winter and spring months, there are had every Wednesday evening, either Social, Literary or Religious Meetings, due notice of which is given on Sabbath from the pulpit.

3.

PASTOR'S CLASSES.

(a) A Bible Class, open to all ages and both sexes, conducted by the Pastor, is held every Sabbath afternoon, at 2 o'clock.

(b) Every Monday evening the pastor meets with enquirers and others for religious conversation, from 7 till 8 o'clock, and with young converts from 8 till 9 o'clock.

(c) The Pastor has also a weekly class for those preparing for the ministry and evangelistic work.

4.

LORD'S SUPPER.

This ordinance is administered on the afternoon of the first Sabbath of the months of January, March, May, July, September and November.

Persons desirous of uniting with the church, either on profession or certificate, are invited to make known their wishes to the pastor at as early a day as convenient. Semi-weekly meetings of Session are held during the two weeks preceding each communion.

The preparatory lecture is delivered on the Friday evening preceding the communion.

5.

BAPTISM.

This ordinance is administered to the children of believers, usually at the opening of public worship on the morning of the Sabbath succeeding the communion.

MONTHLY CONCERTS

The monthly Concert of Prayer for the conversion of the world, is held on the evening of the first Sabbath in the month, at 6½ o'clock. The Sabbath School Concert is usually held on the second Sabbath of the month.

OTHER SOCIETIES.

(a) The Young Men's Christian Association conduct the Young Men's Prayer Meeting on Monday evening; also the morning and evening prayer meetings on Sabbath, arrange for social and literary meetings, and attend to the wants of strangers.

(b) *The Maternal Society* meets on the afternoon of the first Thursday in the month, for prayer, at the Pastor's residence; and on the afternoon of the first Wednesday of the months of January, April, July and October, at 3 o'clock, in the chapel, for exercises adapted to parents and children.

(c) *The Union Woman's Missionary Society* for the conversion of the heathen, meets for prayer, on the afternoon of the second Thursday of every month, at the Pastor's residence; and quarterly for business.

Members of the church and congregation are particularly requested to inform the Pastor, *in writing*, of any change of their names or residences.

Early information should be given to the Pastor of cases of sickness or of affliction. Persons burdened with griefs or troubles, are invited to come to the Pastor as to a confident and friend.

Persons desiring the services of the Pastor at the funerals of their friends, are requested to see him if possible, before fixing the time for funeral services, otherwise his other engagements may prevent his attendance.

10.

CHRISTIAN EFFORT.

As it is the duty of all who have named the name of Jesus to be workers for Christ, various departments of christian effort have been organized in connection with the church, in one or other of which it is desirable every member of the church and congregation should be classed and at work. Those who have not yet been assigned to departments are requested to communicate with the Pastor.

Persons desirous of renting pews or sittings are requested to apply to the Secretary at the close of any of the services. No pews are sold, but all are rented, and the rentals are graded so low as to enable almost every one to secure a sitting. As it is desirable every person should have his fixed place in the sanctuary, persons who purpose statedly worshipping with us, should make early application, so that they may be provided for as soon as practicable.

BENEVOLENT CONTRIBUTIONS.

Psalm xxiv. 1. The earth is the Lord's, and the fulness thereof.

Hag. ii. 8. The silver is mine, and the gold is mine, saith the Lord of Hosts.

Prov. iii. 9. Honor the Lord with thy substance, and with the first fruits of thine increase.

Prov. xi. 24-25. There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat; and he that watereth shall be watered also himself.

Prov. xix. 17. He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again.

Acts xx. 35. Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

Mark xii. 41. And many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a arthing. And he called unto him his disciples, and saith unto them,

Verily I say unto you, that this poor widow hath cast more in than all they which have cast into the treasury. For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living.

Acts xi. 29. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea.

1 Cor. xvi. 2. Let every one of you lay by him in store as God hath prospered him.

Heb. xiii. 16. To do good and to communicate forget not; for with such sacrifices God is well pleased.

Isa. xxxii. 8. The liberal deviseth liberal things.

Collections are made in the congregation in a systematic way. The plan adopted is based on the principle, that to contribute to appropriate objects of benevolence, according to the ability which God has given, and their respective importance, is a common Christian duty and privilege. It is a privilege, as the Scriptures clearly show, not confined to the rich, but which may be claimed even by the poor.

Annual collections for benevolent objects, are taken as follows:

Foreign Missions.

Home Missions.

Education.

Church Sabbath School.

Ministerial Relief.

December.—*National Temperance Society.*

Other objects are presented at the discretion of the session. A collection for the poor of the church, and for sacramental purposes, is also taken at each communion.

THE FOLLOWING QUESTIONS
ARE
AFFECTIONATELY RECOMMENDED
FOR
SELF-EXAMINATION.

1. Were you ever thoroughly convinced that you were, by nature, utterly destitute of holiness—an enemy of God—a child of wrath—deserving eternal death?

2. Do you trust in Jesus Christ as your only Saviour—loving him supremely, and desiring in all things to follow him?

3. Do you hate sin—all sin—and strive continually to overcome it,—not merely because it would bring misery upon you, but because it is “exceedingly sinful?”

4. Are you of a lowly mind? Do you esteem others better than yourself? Are you condescending? Can you bear reproof?

5. Have you fervent love for the brethren? Do you cultivate fellowship with them—delight in their society—pray for them—kindly reprove them when reproof is needful and proper—and do them good in every way as you have opportunity?

6. Is it the chief concern of your life to promote the cause of Christ? Do your domestic arrangements—your plans of business, and all your aims and doings centre in this?

7. Do you pray in secret daily—morning and evening, at least? And do you read, devoutly, a portion of the scriptures every day?

8. Are you watchful over yourself in every respect—and especially over your tongue, to restrain it from whatever is injurious or unprofitable?

9. Do you worship God in your family, morning and evening, and acknowledge him with thanksgiving at your meals?

10. Have all your children been consecrated to God in the ordinance of baptism—and if so, are you striving to fulfil the vows you made in presenting them for that rite?

11. Are you scrupulously faithful in keeping the Sabbath, both at home and abroad? Do you abstain from all journeying on that day; and from all thoughts and words and deeds inconsistent with its sanctity? Especially, do you abstain from worldly conversation during holy time?

12. Do you pray daily and fervently for a blessing on the preaching of the Word, and on all the labors of your Pastor, and the officers of the church? And do you endeavor, in all appropriate ways, to encourage and aid them?

13. Are you doing all you can for the Sabbath School, either as a teacher in it, or by bringing children under its influence?

14. Do you make it a matter of conscience to constantly attend the weekly meetings of the church?

15. Are you in the habit of praying and laboring for the salvation of individuals? Of the unconverted members of your own family? Of those intimately connected with you in business? Of other impenitent persons to whom you have access?

16. Are your intimacies and friendships such as to help rather than hinder your zeal and devotedness? Are you careful, in all your social intercourse, to be not conformed to this world; to avoid on your own part, and as far as possible on the part of your family, all unchristian compliance with its fashions and customs?

17. Are you prudent and diligent, and strictly honest in all your secular business?

18. Do you feel that all your property is the Lord's; and do you contribute of your substance, liberally, cheerfully, and systematically, to promote his cause? Do you welcome a solicitor of holy charity; or is the sight of him a weariness and a grief to you?

19. Is your heart set on the conversion of the world? And do you gladly consecrate to this object your time, your property, and all your powers? Do you enter heartily and efficiently into all the schemes of benevolence, tending to this result, in which the Church is engaged?

20. Will you read these questions at least once every week, and pray God to show you your heart; and practice in reference to them?

MORNING.

1. What good can I do to-day?—to my own family?—to the church?—to the world? Especially, what impenitent sinners can I warn?

2. To what temptations shall I be peculiarly exposed?

EVENING.

1. What good have I done to-day?—to my own family?—to the Church?—to the world? Especially, what impenitent sinners have I warned?

2. Have I been faithful in the duties of the closet?

3. Have I gained a victory over temptation, and lived near to God?

BEFORE COMMUNION.

1. Have I the penitence and faith, and self consecration which befit the table of my Lord?

2. Have I fervent charity towards all the brethren?

3. Have I grown in grace since the last communion?

4. Is it owing, in any measure, to my neglect of duty, that no more converted souls are now coming, for the first time, to the table of Christ?

LIST OF MEMBERS.

The following list contains the names of all the members of this church in September, 1868, and who joined it between that date and July 1st, 1870.

Those persons against whose names the date of their admission is not placed, were members of the *Knox Congregation*, and became members of this church when it was organized, in March, 1860.

The persons whose names are designated by a star, (*) were dismissed to form the Springfield Street (Third) Presbyterian church.

Two stars (**) signify that the member has died.

The syllable (dis) designates those that were dismissed to other churches.

Allen, Elizabeth M. Mrs.		
Anderson, William,		
Adamson, Geo. W.	Sept. 16, 1860.	letter.
Adair, Grace,	Sept. 16, 1860.	profession.
Adamson, Margaret Mrs.	Oct. 1, 1863.	letter.
Albert, Amelia,	" 23, 1864.	"
Ades, Mary,	Mar, 22, 1866.	profession.
Addison, John,	Oct. 8, 1868.	letter.
Atkins, Edwin H.	" 8, "	"
Anderson, James,	Jan. 1, 1869.	profession.
Adair, Jane W.	Mar. 26, "	letter.
Armstrong, Eleanor,	April 2, "	profession.
Adamson, Andrew,	July 16, "	"
Adamson, David,	Feb. 16, 1870.	"
Anderson, Margaret,	Mar. 2, "	letter.
Arnaud, John J.	April 25, "	profession.

Buchanan, Isabella,			
Buchanan, Ellen, (Mrs. Quinn)			
Ballantine, Catharine Mrs.			
Beatty, Martin,	July	3, 1860.	profession.
Beatty, Sarah Ann Mrs.	"	3, "	"
Balsillie, J. D.	"	15, 1860.	profession.
Bundy, Francis,	Oct.	23, 1864.	letter.
Bundy, Ann Mrs.	"	23, "	"
Brainard, Louis,	"	23, "	"
Billings, Caroline B.	"	23, "	"
Billings, Sophia B. Mrs.	"	23, "	"
Botume, John,	"	23, "	"
Bowers, George F.	Mar.	22, 1866.	profession.
*Balfour, John B.	Oct.	18, 1868.	letter.
Butman George F.	Jan.	1, 1869.	profession.
Bolton, John L.	"	1, "	letter.
Bolton, Susan H. Mrs.	"	1, "	"
Blackwell, Susan H.	"	1, "	"
Bradley, Eliza,	Mar.	10, 1869.	profession.
Berry, Sarah M.	"	22, "	"
Bruce, Jane,	April	1, "	"
Benson, Josephine,	"	2, "	letter.
*Bayne, Thomas,	"	4, "	"
Boyer, James W.	May	24, "	"
Bishop, Maria L. Mrs.	June	4, "	"
Buist, Agnes Mrs.	Feb.	16, 1870.	profession.
Buffington, Lizzie Mrs.	"	23, "	letter.
Beattie, Mary A.	May	14, 1869.	profession.
Baker, Mrs.	"	17, "	letter.
Beattie, Thomas,	Mar.	4, 1870.	"
Beattie, Sarah Mrs.	"	4, "	"
Bee, Margaret Mrs. (Scott.)	July	1, "	"
Cummings, Andrew,			
Cummings, Andrew Mrs.			
Crow, William,			
Christie, John,			
Christie, John Mrs.			
Crow, George,			
Crow, George Mrs.			
Cameron, M. J.			
Currie, James,			

Currie, Mary Mrs.	Dec. 28, 1862.	profession.
Courtney, Nancy Mrs.	" 27, 1860.	"
Courtney, Mary A.	Sept. 28, 1862.	"
Clellan, Agnes Mrs.	Dec. 31, 1863.	letter.
Campbell, Harriet,	Oct. 4, "	profession.
Coker, E. C.	" 23, 1864.	letter.
Cushing, Phebe O.	" 23, "	"
Conner, Mary.	" 23, "	"
Cushman, Caroline,	" 23, "	"
Clapp, Lucretia Mrs.	" 23, "	"
Clapp, Lucretia,	" 23, "	"
Cogswell, Mrs.	" 23, "	"
Copeland, Nancy S.	Mar. 24, 1865.	profession.
Campbell Catherine,	" 22, 1866.	"
Cully, Samuel,	June 28, "	letter.
Caruthers, Robert,	Oct. 8, 1868.	profession.
Crooke, Reuben,	" 8, "	letter.
Crooke, Flora M. Mrs.	" 8, "	"
Cunningham, Walter,	" 8, "	"
Cunningham, Mrs.	" 8, "	"
Cully, Ellspith,	Jan. 1, 1869.	letter.
Cameron, Catherine Agnes,	Dec. 30, 1868.	profession.
Crow, David,	Mar. 10, 1869.	"
Caswell, Thomas,	" 15, "	"
Crooke, Flora I.	" 19, "	"
Crabb, Julia A.	" 19, "	"
Cully John,	" 22, "	"
Creamer, Annie M.	" 24, "	"
Cameron, Madeline,	April 1, "	letter.
Cameron, Annie Bell,	" 2, "	profession.
Coul, John,	" 2, "	letter.
Condell, Susan Mrs.	" 2, "	"
Cunningham, Hugh,	Oct. 29, "	"
Chapman, Augusta H. Mrs.	Nov. 5, "	"
Cowley, Thomas William, (dis)	" 5, "	profession.
Cate, Adah Izetta,	Dec. 31, "	"
Campbell, Etta,	" 31, "	"
Campbell, Mary A.	" 31, "	"
Corbett, Elizabeth,	Feb. 16, 1870.	"
Campbell, John A.	" 16, "	"
Cameron, Margaret Ann,	" 21, "	"
Chenery, Miss,		

Cornell, Anna,	Feb. 28, 1870.	profession.
Cameron, Isabella. Mrs.	April 25, "	"
Cushnie, John.	May 1, "	"
Dunlop, David Mrs.		
Duncan, Archibald Mrs.		
Duncan, R. B.	Sept. 23, 1860.	letter.
Downe, Betsy C.	Oct. 23, 1864.	"
Durelle, Emily F.	" 23, "	"
Dunlop, Mary. (Josephs.)		
Dunlop, E. Mrs.	May 29, 1865.	profession.
Dunlop, Francis P.	June 29, "	"
Dawson, James,	April 4, 1867.	letter.
Dunn, Lydia B. Mrs.	Oct. 8, 1868.	"
Dunlap, John,	Jan. 1, 1869.	"
Dunlap, John Mrs.	" 1, "	"
Drew, Harriet Mrs.	Mar. 10, "	profession.
Drew, Annie E.	" 10, "	"
Drew, Alexander E.	" 10, "	letter.
Donager, Jennie,	" 10, "	profession.
Donager, Annie,	" 26, "	"
Dawson, Matilda A. Mrs.	May 24, "	"
Dowling, Alice Mary,	Feb. 21, 1870.	"
Dunbar, Catherine A.	April 22, "	"
Douglas, Jane B.	" 22, "	letter.
Emmerson, Robert,	Oct. 23, 1864.	letter.
Ellison, Sarah T.	" 23, "	"
Hayrs, Emily P.	" 23, "	"
Esty, Joshua B.	Sept. 28, 1865.	re-admitted.
Esty, Joshua B. Mrs.	" "	"
Elliott, Margaret Mrs.	Dec. 24, 1869.	profession.
Elliott, Jane,	1869.	letter.
Emerson, Mary P.	Mar. 2, 1870.	letter.
Faulkner, Margaret,		
Foster, Margaret,		
Furgeson, Ann,	July 5, 1860.	letter.
Getton, William R.	Sep. 16, "	"
Graser, Jane,	Dec. 31, 1863.	"
Grinlay, William, (dis.)	April 3, 1864.	"
Grorsyth, Annie M.	Oct. 23, 1864.	"

Forbes, Daniel, (dis)	Dec. 27, 1866.	profession.
Forbes, James R.	Oct. 8, 1868.	letter.
Finans, Mrs.	" 8, "	"
Forgie, John,	Dec. 30, "	profession.
Fraser, Barbara,	Mar. 10, 1869.	"
Fraser, Jane,	" 10, "	"
Fraser, Merrian,	" 12, "	"
Forbes, Caroline,	April 1, "	"
Frazer, Isabella,	" 2, "	letter.
Frazer, Ellen,	" 2, "	do
Frazer, Alexander,	July 16, "	profession.
Frazer, Carrie,	" 23, "	"
Frazer, Margaret,	Oct. 29, "	letter.
Fraser, C. S.	" 29, "	"
Fraser, Alexander,	Nov. 5, "	"
Frazer, Ellen,	Dec. 31, "	"
Finlay, Mary Ann,	May 14, "	profession.
Fraser, Margaret Ann.	April 25, 1870.	"

*Gilchrist, Robert,
 Gilchrist, Margaret (Dunlop),
 Grant, Daniel,
 Grant, Daniel Mrs.

Goldie, Mary,		
Grant, Mary,	Jan. 1, 1863.	profession.
Grant, Catherine, (dis)	Mar. 31, 1864.	do
Grant, Kate,	do 31, do	do
*Gardner, Charles R.	Oct. 23, do	letter.
Green, Helen A.	do 23, do	do
Gulliver, Eliza S.	do 23, do	do
Gilchrist, Charles,	April 4, 1867.	do
Godfrey, Margaret Mrs.	Oct. 6, do	do
Gunn, Catherine, (dis.)	Mar. 19, 1869.	profession.
Groves, John,	do 22, do	letter
Gregg, Jennette,	do 15, do	profession.
Graham, Joseph F.	do 19, do	do
Gardner, Hannah E. Mrs.	do 26, do	letter.
Gordon, Isabella,	do 22, do	profession.
Gray, Ann,	Oct. 29, do	letter.
Gray, Peter,	Dec. 24, do	profession.
Glendennie, Thomas,	do 31, do	profession.
Grant, John A.	do 31, do	do

rant, Catherine A. Mrs.	Dec. 31, 1869.	profession.
arvin, Barbara,	do 31, do	do
ray, Antoinette, Mrs.	Feb. 16, 1870.	do
ray, Mary,	Feb. 16, do	do
ifford, Andrew,	do 16, do	profession.
ordon, Jane Mrs.	Mar. 4, do	do
ordon, Hannah.	July 1, do	do
rieve, Mary Mrs.	June 27, do	letter.

utchinson, Martha, (dis.)		
utchinson, Sarah, (dis.)		
enderson, Alexander,		
enderson, Alexander Mrs.		
arper, Sally,	April 7, 1861.	letter.
arper, Martha,	do 7, do	do
adley, Mary,	Oct. 23, 1864.	do
unting A. Eliza,	do 23, do	do
unt, Mary,	do 23, do	do
adley, Carlton,	do 23, do	do
ayden, Ellen M.	do 23, do	do
opson William,	do 23, do	do
odgkin, Lucy M. (dis.)	do 23, do	do
epburn William,	Jan. 1, 1869.	profession.
islop, Charlotte,	do 1, do	letter.
islop, Jane Mrs.	do 1, do	do
islop, Jane,	Mar. 19, do	profession.
ewitt, Mary A.	do 22, do	do
Haxton, Andrew C.	do 24, do	do
Gill, Ann,	May 14, do	do
ogg, Elizabeth,	do 17, do	do
olbrook, N. M.	July 16, do	letter.
olbrook, Elizabeth E. Mrs.	do 16, do	do
enderson, Matthew,	do 23, do	do
enderson, Margaret Mrs.	do 23, do	do
enderson, James B.	Dec. 24, do	do
enderson, Dorcas Mrs.	do 24, do	do
amilton James A.	do 31, do	profession.
earder, Bessie Mrs.	Feb. 21, 1870.	do
erriott William J.	Mar. 4, do	letter.
awley, Archibald,	Feb. 23, 1870.	do
awley, Isabella Mrs.	do 23, do	do
obbs Joseph H.		

Hobbs, Joseph H. Mrs.			
Hamilton, George W.	June 27, 1870.	profession.	
Hill James.	April 29, do	letter.	
Irving, Mary A. Mrs.			
Irving, William J.	Jan, 1, 1863.	profession.	
Irving, Martha,	Mar. 10, 1869.	letter	
Irving Sarah Jane,	Feb. 16, 1870.	profession.	
Josephs, Emanuel,			
Josephs, Emanuel Mrs.			
Joyce, Elizabeth,	Oct. 23, 1864.	letter.	
Johnston, Susan Mrs.	Jan. 4, 1866.	profession.	
Josephs, Maggie,	Jan. —, 1869.	do	
Johnston, Jennie,	Mar. 10, 1869.	do	
Jones, Mary P. Mrs.	do 15, do	do	
Johnston, Mary Ellen,	Dec. 31, do	do	
Josselyn, Jane Reid.	June 27, 1870.	do	
Knox, Sarah, Mrs.			
Kerr, James Mrs.			
Knox, Catherine, (dis)	Mar. 29, 1860.	profession.	
Kimball, Carrie L.	Oct. 23, 1864.	letter.	
Kimball, Abigail,	do 23, do	do	
Kendric, Caroline E.	do 23, do	do	
King, Benjamin,	do 23, do	do	
King, Martha Mrs.	do 23, do	do	
Knowles, Emily M.	do 23, do	do	
Knowles, Harriet N.	do 23, do	do	
Kelly, Elizabeth Mrs. (McNutt)	do 23, do	do	
King, Samuel M.	Nov. 5, 1869.	profession.	
Kerr, Malcolm.	April 22, 1870.	letter.	
Kerr, Janet Mrs.	do 22, do	do	
Knight, Robert Henry.	July 1, do	profession.	
Lees, John,			
Lamb, Jane Mrs.	July 3, 1864.	letter.	
Lambert, Francis,	Oct. 24, do	do	
Long, Kattie,	June 29, 1865.	profession.	
Logan, Sarah E.	Oct. 6, 1867.	letter.	
Lewis, Mary A.	Jan. 1, 1869.	do	
Libby, Lydia Augusta,	Mar. 22, do	profession.	
*Lawson, William,	May 24, do	letter.	
Landsbury, Margaret,	Dec. 31, do	profession.	

Morrison, Donald D.
 McLean, Susan,
 McRae, Neil,
 McCormack, Helen,
 McKissock, Mrs. J. (Faulkner)
 McKenzie, Flora,

Mooney, John,	Mar. 29, 1860.	letter.
McDonald, N. Mrs.	do 29, do	profession.
McDonald, Alice J.	do 29, do	do
Maitland, James,	Sept. 23, do	do
McJennette, John,	Jan. 3, 1861.	letter.
Madell, Jennie S. Mrs.	do 4, do	do
McDonald, Annie Mrs.	Mar. 24, do	do
McCall, David,	do 25, do	letter.
McDonald, Christina,	Oct. 1, 1863.	do
Morrison, Christina,	Dec. 31, do	do
McLeod Sophia C.	Mar. 31, 1864.	profession
Munro, Andrew,	do 31, do	do
McKenzie, Mary,	do 27, do	letter
McConnachy, Marianne,		
McKenzie, Isabella,	July 3, do	profession.
McDonald, Mary,	Sept. 29, do	letter
MacKie, William B.	Oct. 23, do	do
Mellow, Mary A. Mrs.	do 23, do	do
McElwain, Julia, (dis)	do 23, do	do
McCutchen, Mary,	Mar. 24, 1865.	do
Munro, Mary Ann,	do 24, do	profession.
McKenzie, Henrietta,	do 24, do	letter
McKay, Margaret Mrs.	Jan. 4, 1866.	do
McLellan, Isabella,	Mar. 22, do	do
McDonald, Henrietta,	" 22, do	do
McKenzie Jessie S.	April 4, 1867.	profession.
McQuarrie, Jessie,	Oct. 8, 1868.	letter.
McMillan, Christina,	do 8, do	profession.
McGee, H. William,	do 8, do	do
McInland, John,	do 8, do	do
McLellan Janette,	do 8, do	letter.
McQuarrie, Bessie,	do 8, do	do
McKinnon, Archibald,	Dec. 30, 1868.	profession.
McKinnon, Ellen Mrs.	do 30, do	do
McLean, Isaac,	do 30, do	do
McFayden, A.	do 30, do	do

McLean, Annie,	Jan.	1,	1869.	profession.
Milligan, Ann,	do	1,	do	do
Millar, William P.	do	1,	do	do
McFarland, Crawford F.	do	1,	do	letter.
McFarland, Mary,	do	1,	do	do
McCormack, Katie,	Mar.	10,	1869.	profession.
McDonald, Christina,	do	10,	do	do
Morris, Margaret Ann,	do	10,	do	do
McKissock, William,	do	10,	do	do
McKenzie, Annie,	do	10,	do	do
Muir, Charles,	do	10,	do	letter
McKissock, Annie,	do	15,	do	profession.
McDonald, Annie,	do	15,	do	do
McConnell, Elizabeth,	do	15,	do	do
McConnell, Martha,	do	15,	do	do
McQuarrie, Florence,	do	19,	do	do
McBirney, Lillias Mrs.	do	19,	do	letter.
McClure, Margaret,	do	19,	do	do
McDonald, Donald,	do	19,	do	profession.
McDonald Sarah,	do	22,	do	do
Millan, Rebecca,	do	22,	do	do
McPhie, Margaret,	do	22,	do	do
Murray, Maggie J.	do	22,	do	do
Murray, Merrian,	do	22,	do	do
McKay, Jennette,	do	24,	do	do
McQuarrie, Jessie A,	do	26,	do	do
McQuarrie, Alexie,	do	26,	do	do
McQuarrie, Christina,	do	26,	do	do
Murray, Felix,	do	29,	do	do
McHattie, Alexander,	do	29,	do	letter.
McFarland, Mary,	do	29,	do	profession.
McGilvray, Sarah,	April	1,	do	letter
McLean, Maggie Mrs.	do	1,	do	profession.
McIntosh, Annie,	do	1,	do	do
McRae, Jessie,	do	1,	do	do
McDonald, Christie,	do	1,	do	letter
McCann, Richard,	do	1,	do	do
McCann, Jane Mrs,	do	1,	do	do
McCann, Jane,	do	2,	do	profession.
McMillen, Jessie,	do	2,	do	do
McLaren, William,	do	2,	do	letter
Millen, Jane,	do	4,	do	do

McDaniels, Wm. C.	May 24, 1869.	profession.
McIntosh, Christie,	June 4, do	do
Murray, Agnes,	do 4, do	do
McKay, Isabella,	do 4, do	do
McLeod, Sarah,	do 4, do	letter.
Mathison, Mary Ann,	do 4, do	do
McDonald, John,	July 16, do	profession.
McTaggard, Barbara,	do 16, do	do
McDonald, Duncan,	do 16, do	letter.
McDonald, Nellie,	do 23, do	profession.
Mortland, Jane,	Oct. 29, do	letter.
McIntosh, Maggie Jane,	Nov. 5, do	profession.
McKissock, James,	do. 5, do	do
McLellan, John H.	do 5, do	do
McBaine, Christina,	Dec. 31, do	do
McKay, Barbara.	do 31, do	letter.
Murray Fanny E.	Feb. 16, 1870.	do.
McLean, Mary,	do 16, do	profession.
McGilvray, Annie,	do 16, do	do
McInnis, Margaret,	do 16, do	do
McInnis, Elizabeth,	do 16, do	do
Matheson, Jennie,	do 16, do	do
Matheson, Marrian,	do 16, do	do
McMillan, Annie Bell,	do 16, do	do
McIntosh, Viney,	do 16, do	do
McIntosh, Joanna,	do 16, do	do
McBain, James,	do 16, 1870.	profession.
More, Robert,	do 16, do	do
McDonald, Daniel,	do 18, do	do
McDonald, Isabella,	do 21, do	do
Monroe, Jane,	do 21, do	do
MacKay Louie,	do 21, do	do
McMurtry, Margaret,	do 23, do	letter.
McMaster, Isabella,	do 23, do	do
McMaster, Eliza,	do 23, do	do
McDonald, Annie,	do 23, do	profession.
Mathieson, Orphah,	do 23, do	do
McLeod, Isabella,	Mar. 2, do	do
Murdaugh, Frances, Mrs.	do 2, do	do
McCormick, James,	do 2, do	do
McCleary, William,	do 2, do	letter.
McCleary, Sarah C. Mrs.	do 2, do	do

Morrison, Maggie,	Mar.	4,	1880.	profession.
McLeod, Mary Jane,	do	4,	do	do
McDonald, Annie F.	do	4,	do	do
McFayden, Florence,	do	4,	do	do
McDonald, Elizabeth,	do	4,	do	do
McLeod, Etta,	do	4,	do	do
Millar, Anna P. Mrs.	do	4,	do	letter.
McCormick, Isabella, Mrs.	do	6,	do	profession.
McKay, Mary C.	Feb.	28,	do	do
McKay, Sarah B.	do	28,	do	do
McCulloch T. William	do	28,	do	do
McNaught, Miss,	Jan.	1,	1869.	do
McHattie, Alexander,	do	1,	do	do
Munroe, Andrew Mrs.	do	1,	do	do
Murray, Mrs.	do	1,	do	do
McLean, Ellen,	do	1,	do	do
McGee, Jennie,	do	1,	do	do
McKay, Kenneth Mrs.	do	1,	do	do
Matheson, Susan Mrs.	do	1,	do	do
Martin, Matthew J. C.	April	22,	do	profession.
Martin, Barbara Ann, Mrs.	do	22,	do	do
McDonnell, Christiana.	do	25,	do	do
McKenzie, Georgiana.	do	25,	do	do
McIntosh, Maggie.	do	25,	do	do
Murray, William.	do	29,	do	letter.
Murray, Margaret Mrs.	do	29,	do	do
McBain, Andrew.	do	29,	do	profession.
McBain, Daniel.	do	29,	do	do
McCormick, Teresa.	June	27,	do	do
McBaine, Norman.	do	27,	do	do
McDonald, John R.	July	1,	do	letter.
Norris, Alexander Mrs.				
Norman, James S.	Oct.	23,	1864.	letter.
Nowell, Henry,	do	8,	1868.	do
Norwell, Hannah, Mrs.	do	8,	1868.	do
Nesbit, Elizabeth,	Jan.	1,	1869.	do
Norman, Elizabeth H. Mrs.	do	1,	do	profession.
Nesbit, John,	Mar.	29,	do	letter.
Nesbit, Eliza Mrs.	do	29,	do	do
Nesbit, Jennie B. Mrs.	Nov.	5,	do	do
Norris, Maggie Jane.				

O'Brien, Margaret E. Mar. 27, 1864. profession.

Pollard, Mrs.

Park, John,

Park, John, Mrs.

Prince, Susan A.

Perry, Sally Mrs.

Prescott, Rebecca,

Proctor, Mary J.

Pope, Mary Mrs.

Pope, Mary.

Plympton, Calvin,

Pert, Rena B.

Pennington, Jennie C. Mrs.

Oct. 23, 1864.	letter
do 23, do	do
do 23, do	do
do 23, do	do
do 8, 1868,	do
do 8, do	do
Mar. 10, 1869,	do
do 29, do	profession.
April 1, do	do

Robinson, Jane Mrs.

Ross, Jennette,

Ross, Catherine Mrs.

Rutledge, William,

Robertson, James S. (dis.)

Robertson, James S. Mrs.(dis.)

*Robertson, William Mrs.

Reid, Mary Mrs.

Robertson, Annie,

Ross, Christina,

Rodgers, Anna D.

Rix, Rebecca,

Reed, Caroline P.

Reid, Agnes H.

Ross, Sarah Mrs.

Robertson, Archibald,

Ray, Thomas,

Robertson, Elizabeth,

Reid, Marrian,

*Robertson, Margaret,

Robertson, Catherine, (dis.)

Roddick, Mary A. Mrs.

Reid, Adam,

Rogers, Emma,

Rutledge, Eleanor,

Roddick, Wilkins,

Sept. 16, 1860.	letter.
Mar. 29, 1863.	do.
do 31, 1864.	profession.
Oct. 23, do	do
do 23, do	do
do 23, do	do
Mar. 22, do	profession.
— — 1867.	do
Oct. 8, 1868,	do
Jan. 1, 1869.	letter.
Dec. 30, 1868,	profession.
Mar. 12, 1869.	do
do 22, do	do
do 22, do	letter.
Mar. 29, do	do
May 24, do	do
do 24, do	profession.
do 24, do	do
do 24, do	do

Ross, Margaret Mrs.	Dec. 31, 1879.	letter.
Rounsefall, Susan Mrs.	Feb. 21, 1870.	profession.
Ross, Isabella,	do 21, do	do
Rogers, George H.	do 23, do	do
Ross, Catherine,	do 28, do	do
Rankin, Robert L.	Mar. 6, do	do
Rankin, Carrie S. Mrs.	do 6, do	do
Robertson, Sarah G.		
Roy, James.	April 29, do	letter.
Reid, Elizabeth W.	do 29, do	profession.
Sutherland, John,		
Sutherland, John Mrs.		
Smith, Robert, Mrs.		
*Smith, James M.		
Sinclair, Margaret,		
Sheach, George,		
Smith, Stephen,		
Smith, Stephen Mrs.		
Sprunt, Robert,	Mar. 29, 1860.	profession.
Sutherland, Isabella,	Sept. 23, do	do
Smith, Thomas,	Mar. 28, 1861.	letter.
Simpson Mary A. Mrs.	April 4, do	do
*Smith, E. E. B. Mrs.	Mar. 29, 1863.	do
Smith, Ellen Mrs.	Oct. 1, do	do
Smith John,	Mar. 27, 1864.	profession.
Sellars, Alexander,	Oct. 23, do	letter.
Shulze, Annie E.	do 23, do	do
Simpson, Robert,	Jan. 1, 1865.	do
Smith, Adeline E. Mrs.	do 4, 1866.	do
Sears, Margaret L.	April 1, do	do
Smith, Miss,	Dec. 26, 1867.	do
Stephen, John,	— — do	letter.
Stephen, Adam,	Oct. 8, 1868.	do
Shiels, Kate,	do 8, do	letter.
Stephen, Lewis,	Jan. 1, 1869.	profession.
Sellars, Enretta Mrs.	Dec. 30, 1868.	profession.
Sutherland, Jessie,	Mar. 10, 1869.	do
States, Helen,	do 10, do	do
Sheach, Isabella Mrs.	do 10, do	do
Simpson, Robert C.	do 10, do	do
Sutherland, John P.	do 10, do	do

Shunman, Joanna W. A.	Mar. 10, 1869.	profession.
Smith, Catharine,	do 12, do	do
Sutherland, Donald C.	do 12, do	do
Sutherland, Lillie B. W.	do 22, do	do
Stewart, Wm. D.	do 26, do	letter.
Stewart, Mary L. Mrs.	do 26, do	do
Smith, Margaret,	do 26, do	profession.
Still, John,	Mar. 29, do	letter
Sheffield, Enos M.	April 1, do	profession.
Stewart, Margaret,	do 2, do	letter.
Stewart, A. P.	May 14, 1869.	do
Stewart, Mary Mrs.	do 14, do	letter.
Swaine, Kitty.	do 17, do	profession.
States, John Charles,	do 24, do	profession.
States Eliza Jane Mrs.	do 24, do	do
Sutherland, Jeffrey,	Oct. 26, do	do
Steele, Helen,	Feb. 16, 1870.	do
Sutherland, John,	do 16, do	do
Sutherland, James,	do 16, do	do
Spencer, Lizzy.	Aprtl 25, do	do
Sutherland, Janet Mrs.	do 25, do	letter.
Smith, Albert C.	do 25, do	profession.
Smith, Mary Ann Mrs.	do 20, do	do
Smith, Mary.	June 27, do	letter.

Trail, Grace Mrs.		
Trail, Elizabeth,		
Trail, Grace,		
Taylor, Catharine Mrs.		
Tirrell, Mary Mrs.	Oct. 23, 1864.	do
Talcott, Mercy,	do 23, do	do
Thompson, Christina,	Mar. 29, 1866.	do
Treneir, Jessie Mrs.	April 2, 1869.	profession.
Thompson, Charles D.	June 6, do	do
Thompson, John,	Nov. 5, do	do
Trail, Euphemia B. Mrs.	do 5, do	letter.
Thomson, James,	Feb. 16, 1870.	profession.
Treneir, Mary Janet,	Mar. 6, do	do.
Tomlinson, Elizabeth Mrs.	July 1, do	letter.

Tan Doren, William T.	Jan. 1, 1869.	letter.
Tan Doren, Mary G. Mrs.	April 22, 1870.	do

Whittington, Mary.			
Whidden, John P.			
Walker, Samuel,			
Walker, L. S. Mrs.	June 29, 1865.		profession.
Watson, George B.	Oct. 23, 1864.		letter.
Weston, Jennie F.	do 23, do		do
Waitt, A. A.	do 8, 1868.		letter
**Wilson, Colin,	Dec. 31, do		profession.
Walker, Nicholas Miss	Jan. 1, 1869.		letter
Whiting, Lucy N.	Mar. 26, do		do
Whyte, Mary A.	do 29, do		profession.
*Watson, Eliza T. Mrs.	April 1, do		letter.
*Watson, Thomas,	do 2, do		profession.
*Watson, Ebenezer M.	May 17, 1869.		letter.
Warner, Levi F. Dr.	do 24, do		do
Wasgatt, Sarah H.	July 16, do		do
Wilson, Andrew,	do 16, do		do
Whyte, Thomas,	Oct. 29, do		do
Worcester, Mira A.	Dec. 31, do		profession.
*Wallace, Andrew,	— — 1869.		letter.
*Wallace, Janet, Mrs.	— — do		do
Whyte, Agnes,	Feb. 16, 1870.		letter.
Warner, Mary, M. Mrs.	do 16, do		profession.
Waite, Ellen, Mrs.	do 23, do		letter.
Wilson, John,	Mar. 4, do		profession.
Waller, Margaret,			
Wright, Sarah A. Mrs.	April 25, do		do
Yuell, Sarah,	Mar. 12, 1869.		profession.
Young, John C.	do 15, do		do
Young, John C. Mrs.	do 15, do		letter
Young, David B.	May 24, do		do

3

7

THE
MATERNAL ASSOCIATION
OF
FRANKLIN STREET CHURCH.

THE

OF THE

OF

THE

TO CHRISTIAN MOTHERS.

THE Christian mother, on receiving the gift of an immortal mind to be educated by her instruction and example, naturally inquires with solicitude, 'What new duties devolve on me in relation to this immortal being? Am I responsible for its training for a world of endless joy, or ceaseless misery? The Bible directs me to rear it up in the nurture and admonition of the Lord. The history of past ages assures me, that the efforts of the faithful have always been rewarded by success, and at the present day, from every part of Christendom, I hear a voice urging me to train up this child for God. But how shall I commence a work to which I am a stranger? How shall I fulfil this command, which, if I fail in doing, involves my own guilt, and the destiny of a soul?'

Thousands of mothers have asked this question, and, after weighing its tremendous consequences,

have found relief in casting their burden on the Lord, or have sunk under the weight of responsibility, and relinquished any attempt to perform its duties.

To aid the inexperienced, and to strengthen the newly-formed purpose, to educate the young immortal for God and heaven, Maternal Associations have been established in many *churches*. So inestimable are the advantages afforded by these Associations, and so pleasing are the results, wherever they have been sustained with interest, that it is earnestly desired that, in every church in our country, similar societies may be organized. Surely every *Christian mother* will listen to the voice that speaks kindness to the souls of her children ! Even though weary of multiplied societies, and benevolent devices, the fond mother is not soon weary of her children. She will therefore listen to this kind design to promote the present and everlasting happiness of those intrusted to her care.

Some of the advantages resulting from such associations will here be presented.

1. Wherever these Associations are conducted as they were originally designed to be, they are known to keep in vigorous exercise a spirit of active piety, even in seasons of general declension. There is a chord in a mother's heart which will vibrate when every other is still, and a mutual in-

fluence is produced by the unrestrained communication of similar anxieties.

2. These Associations are highly beneficial to that numerous class of mothers, whose opportunities for mental cultivation are extremely limited, whose occupations are so constant and pressing as to allow little leisure for attending to the careful discharge of maternal duties. In these circles they find the best works on education collected and explained, and are greatly assisted in bringing them to bear on daily practice.

3. Such Associations *fasten the attention of every mother, whether enlightened, or ignorant, on the great and responsible work, of educating her immortal children for heaven.* Every month these impressions are deepened, and surprising have been the results to mothers themselves, of *simply thinking* on the subject until they became absorbed in its overwhelming interest. And we may not hope for success in education, until the attention of mothers is directed to it, and riveted on it, till every other subject sinks into comparative insignificance.

4. In these Associations, opportunity is afforded to present the united prayer of faith, for the beloved children committed to our care, and rarely do we enter a circle in which are clustered together so many considerations of melting tenderness as here. If a mother's heart can ever be chilled, it is

warmed and quickened into life at this altar of united supplication.

5. These meetings are *peculiarly necessary* for young mothers. In them they may learn *how* to take their infants to the Saviour,—*how* to teach them the love of prayer, of truth, of obedience, and thus prepare them for the blessings of the Sabbath school, or the richer gifts of the Holy Spirit, when he shall come to take up his abode in their hearts.

It may be asked, 'Do the children of Maternal Associations become pious at an earlier period than others?' We answer, so far as our observation has extended they do. In reference to those whose extreme youth forbids an entire confidence, we have the most cheering and ample testimony in favor of such efforts. In these children we observe a habit of prayer, a fear of sin, a tenderness of conscience, an acquaintance with eternal things, a thoughtfulness of mind, all of which we hesitate not to ascribe to the influence of maternal instruction suggested at these meetings. Here, the weak may come and learn of the wise, and here the wisest feel the need of a better wisdom than their own. Many a mother can testify that at the maternal meeting she has resolved to return and be a better parent.

If, in every thing else, we can display contri-

vance and ingenuity, why not in devising good for our children? If in other pursuits we are patient and unremitted in our efforts, surely then for their IMMORTAL SOULS we should be in labors more abundant. Blessed will be our eyes when they shall see the evidence of grace in their hearts. More desirable this than all the external accomplishments that this earth can bestow. Is it not in the power of Christian parents, with the promised blessing of God on the prayer of faith, to save their children? Let it then be our object, our darling pursuit, early to secure for our beloved sons and daughters an interest in the Lord Jesus Christ. Much is gained by making them familiar with the object for which their Creator formed them, and assuring them again and again, that, in serving such a Master, there is a rich reward of peace and consolation here, and in the world to come, eternal life.

Who can estimate a mother's influence? She may tinge with sweetness or with bitterness the whole stream of future life! are we half awake to the awakening thought that when we die, we do not entirely die, that we live in our children; that they will represent us. They watch our daily conduct, and early perceive what are the strongest desires of our hearts, what their greatest burden, and on what our thoughts mostly centre. If on

the one thing needful—that choicest pearl—if on that best beloved friend, whom we would serve and please before all others, that great Physician on whom they hear us call in suffering, and to whom we render praise for mercies; that bountiful Benefactor who gives them freely to eat of the finest of the wheat, this great Saviour in whom is all our hope; if here, our children perceive our minds rest with the greatest delight, and these thoughts are suitably, and frequently, and prayerfully presented, they will never—no never be forgotten by them. We may hope to view them as chains about their neck, as diamonds with which they will never part, as gems in their crown of rejoicing when God shall make up his jewels.

Deeply impressed with the importance of bringing up our children in the nurture and admonition of the Lord, we the subscribers agree to associate for the purpose of devising and adopting such measures as may seem best calculated to assist us in the right performance of this duty. With a view to this object, we agree to observe the following rules.

CONSTITUTION.

ARTICLE 1. This Association shall be called the
MATERNAL ASSOCIATION OF FRANKLIN STREET

CHURCH, any member of which sustaining the maternal relation, may become a member by subscribing these articles.

ART. 2. This Association shall meet on the afternoon of the first Thursday in every month; from April to October, at 4 o'clock, and through the other months, at 3, P. M. Every meeting shall be opened and closed with prayer.

ART. 3. The time allotted for the monthly meetings shall be spent in reading such books as relate to the object of this Association, in conversing on the subject, in prayer for divine assistance, and for a blessing on our exertions; especially that God would qualify our children for future usefulness in the church. It is desirable that the last meeting in the year be spent in reading the Scriptures and prayer.

ART. 4. Once in three months, viz. the last Wednesday in January, April, July and October, the members shall be allowed to bring to the place of meeting, those children who are under fifteen years of age, and until twenty if they wish it, and they shall be considered members of this Association. At these meetings, the exercises shall be of such a nature as may seem best calculated to interest the feelings, and instruct the minds of those children who attend. At each quarterly meeting, there

shall be a contribution by the children for religious purposes.

ART. 5. Every member of this Association shall be considered as sacredly bound to pray *for* her children daily, and *with* them as often as convenience will permit, and to give them from time to time, the best religious instruction of which she is capable.

ART. 6. It shall be the indispensable duty of every member to qualify herself by prayer and, as opportunity may allow, by reading, for performing the arduous duties of a Christian mother, and to suggest to her sister members, such hints as her own experience may furnish, or circumstances seem to render necessary.

ART. 7. When any member is removed by death, it shall be the duty of the Association to pay as particular attention to her children, in furnishing them with religious books and bringing them to the quarterly meetings, &c. as circumstances may render proper.

ART. 8. The Officers of this Association shall be a first and second Directress, Secretary and Treasurer, who shall be chosen annually on the first Thursday in January. It shall be the duty of the Directress to preside at all meetings, and call upon

the members for devotional exercises. The Secretary shall take minutes of the meetings, and keep a record of the doings of the Association generally. The Treasurer shall take charge of the money contributed, and appropriate it in accordance with the votes of the children. Two persons shall be chosen at each monthly meeting, to select reading for the succeeding meeting.

While the friends of Maternal Associations would earnestly invite their beloved sisters to co-operate with them in these delightful efforts, they would encourage them by saying that a *single responsible individual*, who will take hold of the object with persevering faith, who will be always at the appointed place, prepared to conduct the exercises with profit and interest; *one*, careful to select the most appropriate articles to be read, who will stimulate and encourage every effort, and rise above every obstacle, can accomplish *all*, that is proposed; and for the want of *that one mother*, similar associations in this State have been known to wither and die.

Is there not, in the bosom of each of our churches, *one such mother*, ready to go forward in this thing, in every town and parish in our country? Let her who has the ability, and shrinks

from the undertaking, inquire at the door of her heart, on whom will lie the responsibility of neglecting a special means afforded by the Saviour, to bring his ransomed ones into "the kingdom" in the infancy of their being?

8

CATALOGUE

OF THE

Sunday School Library

OF THE

HARRISON SQUARE

UNITARIAN CHURCH.

BOSTON :

(DORCHESTER DISTRICT,)

1883.

8

— Officers of the School. —

SUPERINTENDENT,	Rev. C. D. Bradlee.
ASSOCIATE SUPERINTENDENT,	Edwin J. Lewis, Jr.
SECRETARY,	Edwin J. Lewis, Jr.
TREASURER,	Miss Marion K. Lewis.
LIBRARIAN,	John F. Parker.
ASSISTANT LIBRARIAN,	Warner S. Doane.

— Teachers' Association. —

This Association comprises the officers and teachers of the
school and the members of the Bible class.

OFFICERS.

PRESIDENT,	Rev. C. D. Bradlee.
SECRETARY AND TREASURER,	Miss Clara E. Weymouth.

- 31 Faith Gartney's Girlhood.
- 32 Fenelon, Translations from
- 33 Fireside, The
- 34 From the Hub to the Hudson.

- 35 Goldmaker's Village, The

- 36 Harp and the Cross, The
- 37 Home Influence.
- 38 House of Seven Gables, The
- 39 How to do it.
- 40 Hudson, A Book of the

- 41 Iddo, A Story Illustrating Jewish History
- 42 If, Yes and Perhaps.
- 43 Indian Cottage, The
- 44 Ingham Papers, The
- 45 Ismailia.
- 46 Israel, Life in
- 47 Ivanhoe.

- 48 Jesus Christ, Ministry of
- 49 Judea, Life in
- 50 Julian, or Scenes in Judea.

- 51 King's Messengers, The

- 52 Laboring Classes of England, The
- 53 Lady of the Lake, The
- 54 Lay of the Last Minstrel, The
- 55 Light.
- 56 Longfellow's Prose Works, Vol. I.
- 57 " " " Vol. II.
- 58 " " " Vol. III.
- 59 Love of Country.
- 60 Letters from Abroad.

- 61 Marmion.
- 62 Martyria.
- 63 Memorable Women.

- 64 Merchant, The Young
- 65 Mile Stones on Our Life Journey.
- 66 Mosses from an Old Manse, Vol. I.
- 67 " " " " " Vol. II.
- 68 Mother's Rule, The
- 69 Mother's Recompense.
- 70 On Both Sides of the Sea.
- 71 Our Old Home.
- 72 Palestine, A Pilgrimage to
- 73 Palestine, Scenes in
- 74 Paris, Ancient and Modern.
- 75 People of Bleaburn.
- 76 Picciola.
- 77 Pictures of the Olden Time.
- 78 Poor Boy and Merchant Prince.
- 79 Quentin Durward.
- 80 Rasselas.
- 81 Reformation, Stories from the History of the
- 82 Scripture, Illustrations of [World, The
- 83 Seven Wise Men of Greece and Seven Wonders of the
- 84 Shawmut, or the Settlement of Boston.
- 85 Snow Image, The
- 86 Spy, The
- 87 Successful Merchant, The
- 88 Summer in Scotland, A
- 89 Sunlight through the Mist. (The Reformation.)
- 90 Sybaris and Other Homes.
- 1 Tales of a Wayside Inn.
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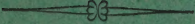
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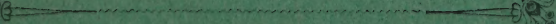
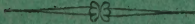
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RULES AND REGULATIONS

OF THE

HOWARD SUNDAY SCHOOL.



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RULES AND REGULATIONS

OF THE

HOWARD SUNDAY SCHOOL,

ADOPTED OCTOBER, 13, 1834.

REVISED JANUARY, 1843

SCHOOL INSTITUTED DECEMBER 10, 1826.



BOSTON:

GEORGE COOLIDGE, PRINTER,

57 Washington Street.

1843.

RULES AND REGULATIONS.

THE Teachers of the HOWARD SUNDAY SCHOOL being of opinion that much good would result both to themselves and to their pupils from the adoption of more comprehensive and definite rules and regulations, that might fully meet its existing wants and accurately prescribe the duties of all persons connected with the same, hereby agree to adopt the following articles for their future regulation and government.

ARTICLE I.

OFFICERS.

The Officers of this School shall consist of a Superintendent, two Assistant Superintendents, a Secretary, Treasurer, and Librarian, who shall be chosen annually, by ballot, at the monthly meeting in December — and shall enter upon their respective duties, on the first Sunday in January following.

If, from any cause, a vacancy shall occur in the offices above mentioned, the same may be filled by the teachers whenever considered expedient.

ARTICLE II.

SUPERINTENDENTS.

SECT. 1. The Superintendent shall have the general oversight and direction of the school, and shall preserve order and attention.

SECT. 2. He shall, with the assistance and concurrence of the Assistant Superintendents, arrange and conduct the general exercises and approbate teachers on admission to the school.

SECT. 3. He shall examine the pupils admitted to the school, arrange them in classes — and keep a book, in which shall be recorded the *name, age, time of admission, and residence* of each pupil, and the names and occupation, of their parents or guardians; — he shall also keep a record of the attendance of teachers and pupils on each Sunday.

SECT. 4. The Superintendent shall act as Treasurer of the school, — shall receive and

disburse all moneys, and shall render to the teachers, at the annual meeting in December, and oftener if required, an accurate statement of the same.

SECT. 5. He shall, at the meeting in December, present a statement of the condition of the school—the number of pupils belonging to it, and in general, such information and suggestions, as may be useful to the teachers.

ARTICLE III.

ASSISTANT SUPERINTENDENTS.

The Assistant Superintendents (in addition to the duties specified in the second section of Article II.) shall, in case of the absence or resignation of the Superintendent, perform the same duties, as are assigned to him, in Article second.

ARTICLE IV.

SECRETARY.

It shall be the duty of the Secretary to keep a record of the proceedings at the meetings of the teachers, and to cause the teachers to be notified of such meetings.

ARTICLE V.

LIBRARIAN.

SECT. 1. It shall be the duty of the Librarian to receive, label and register, all books procured for the use of the school, and cause the same to be kept in as good order as possible.

SECT. 2. He shall attend to the delivery of the books to the teachers and pupils, and record the same in a book, prepared for the purpose.

SECT. 3. Whenever a book has been out *one week* beyond the time allowed by the regulations of the library, he shall give notice of the same to the teacher of the scholar, to whom it was delivered, whose duty it shall be to obtain its immediate recovery if possible; and whenever any books are missing, or injured, through the negligence of the children, he shall notify the Superintendent of the same.

SECT. 4. He shall report to the Superintendent and teachers, annually, at the meeting in December, the condition of the library, and present a list of the books that have been added during the year, and also of those that are

missing or lost — with the names of the pupils, and the class, to whom the same were delivered.

ARTICLE VI.

LIBRARY.

SECT. 1. The Superintendents, with the assistance of the Librarian, shall examine and procure all such books, as they may judge requisite, and suited to the wants of the school.

SECT. 2. Such *regulations* for the management of the Library and the delivery of the books, as circumstances may require, shall be adopted from time to time, be printed, and placed in the hands of each *teacher*.

ARTICLE VII.

TEACHERS.

SECT. 1. Teachers, on entering the school, shall receive from the Superintendent a copy of these *Rules and Regulations*, to which it is expected they will consent and conform, as far as may be in their power.

SECT. 2. They shall have classes assigned to them, to whom they shall devote their whole

attention, — and they shall be at liberty to pursue such methods of instruction, as may with the advice of the Superintendent be deemed most conducive to the improvement of their pupils.

SECT. 3. Each teacher shall keep a class book, in which shall be kept a correct register of the *names, age, residence, time of entry and leaving*, of his pupils, (with the names of their parents or guardians) — and also a record of their attendance, punctuality and behavior. He shall also note in his class book, the visits made to his pupils, and any other incidents that may be of interest.

SECT. 4. At the close of each quarter, the class books shall be placed in the hands of the Superintendent, that he may compare the register with his own record; abstracts from these books may be read from the desk as often as once a year, and oftener if deemed expedient.

SECT. 5. It is expected that all the teachers will be constant and punctual in their attendance at the school, unless prevented by sickness, or other unavoidable causes. In such cases,

it shall be their duty to provide a substitute, or give seasonable notice to the Superintendent, in order that he may provide one, and that no class may be left at any time without a teacher.

SECT. 6. It shall be the duty of the teachers to visit the parents or guardians of the pupils under their care, and to endeavor in these visits by a friendly demeanor to excite their interest and secure their coöperation in the objects of the school. Whenever a pupil is absent two successive Sundays, it shall be their duty to visit the parents the succeeding week, and ascertain the cause.

SECT. 7. Whenever new scholars are admitted to a class it shall be the duty of the teacher to visit them during the following week, in order that their residence, character, &c. may be ascertained, and the object, plan and regulations of the school be made known to their parents or guardians.

SECT. 8. No pupil shall be received into a class unless assigned to it by the Superintendent — and whenever a pupil leaves the school, his teacher shall report his name to the Super-

intendent, that it may be erased from the proper books.

SECT. 9. It shall be the duty of the teachers to use all proper efforts to secure order and compliance with the regulations of the school in their respective classes — and to this end, they shall read and explain to their pupils, as often as they may deem it advisable, such portions of these regulations as relate to them.

SECT. 10. The teachers are requested to ascertain the names of those pupils under their care, whose parents or guardians are desirous should attend meeting at the chapel, and to use their efforts to induce them to remain.

SECT. 11. Whenever teachers find it necessary to leave the school, it shall be their duty, to give notice of their intention to the Superintendent, at least two Sundays before leaving, in order that others may be obtained to supply their place, in time to learn the course of instruction, which has been pursued, and to become acquainted with the class.

ARTICLE VIII.

SCHOOL.

The school shall be kept twice a day, and shall be opened in the morning and afternoon, punctually, at the commencement of the ringing of the first bell for divine service, and shall be closed at the commencement of the ringing of the second bell.

ARTICLE IX.

SCHOLARS.

SECT. 1. The pupils must attend school regularly and punctually at the place appointed, and, if in their seats when the school is called to order, they shall be entitled to a mark for punctuality.

SECT. 2. They must come to, and go from school, in a direct and orderly manner.

SECT. 3. They must not stop at the door, but must take their seats immediately on entering the school room, and must not leave them, without special permission from their teacher, until the school is closed.

SECT. 4. They must *all* repeat the words of the prayer, after the Superintendent, (unless otherwise directed,) and stand still, facing the desk, with their hands folded.

SECT. 5. They must all unite in reading the hymns, (unless otherwise directed,) and engage in the singing of them as far as able.

SECT. 6. They must be respectful and obedient to their teachers, and always be still and attentive while in school.

SECT. 7. Those scholars who comply with the foregoing rules, on each Sunday, shall be entitled to a mark for good behavior.

ARTICLE X.

TEACHERS' MEETINGS.

SECT. 1 Teachers' Meetings shall be held on the first Monday evening of each month, for the transaction of business relating to the school — for the consideration and discussion of such subjects, and modes and principles of teaching, as may be most useful and beneficial — and for the purpose also, of awakening a stronger sympathy, interest, and united effort, in the great and responsible duties, which they

have assumed. At these meetings the punctual attendance of all the teachers is expected, and earnestly recommended, as the best means of rendering them interesting, of exciting a strong interest in the object and concerns of the school, and of awakening that sympathy with each other, which is so necessary to insure vigorous and successful action.

SECT. 2. Special meetings of the teachers may be called by the Superintendent whenever it may be considered expedient.

ARTICLE XI.

Alterations and amendments may be made to these regulations, whenever the interests of the school shall require the same, at any of the regular monthly meetings, by a vote of three fourths of the teachers present, provided notice of the same has been given at the previous regular meeting.

ARTICLE XII.

COURSE OF INSTRUCTION.

The instruction in this school is intended to be given by free and friendly conversation be-

tween teacher and pupil. The school being composed of children of great diversity of character, capacity, and acquirements, it is thought better for each teacher to pursue such a course as he may think best adapted to the wants and capacities of his class, rather than to follow any general prescribed routine. The Bible is the book in principal use; for the younger classes, Carpenter's and the Worcester Catechisms are used. In the older classes, Allen's Questions on the Evangelists and Epistles have been employed by the teachers, principally, however, as text books.

In preparing the foregoing Rules and Regulations, the teachers of the Howard Sunday School have been deeply impressed with the great and solemn responsibilities which rest upon them; they have felt that the future character and happiness of some hundreds of children depend in no small degree upon their discretion, faithfulness, zeal and piety. Under these circumstances they cannot but deem it useful to make a few closing remarks by way

of exhortation to each other and to those who may hereafter fill their places.

1. In your intercourse with your scholars, be earnest and familiar. Strive after a kind and confidential communion with them; endeavor by free and frank conversation to draw out their thoughts and feelings; to open their hearts before you; encourage them to express every doubt and to ask every proper question; in fine, let it be your constant effort to treat them with confidence, sincerity, and affection. From this kind of intercourse between the scholar and teacher, the success of the school must mainly result. Without it your labor will be in vain.

2. Be certain that you explain every thing, in your instructions, so that no child shall pass over anything without understanding it. And in selecting lessons, and topics for conversation, consult the capacity of your pupil, and choose those which are simple and interesting, and which may lead to useful and practical reflections.

3. Long lessons are to be avoided, for they weary the scholar and leave no time for conversation. By familiar conversation truths may be

better taught, and more deeply impressed upon the mind than by any other method, The books, therefore, which you use, should serve rather as text-books to suggest thoughts, than as manuals for the scholars.

4. Make the services of the sanctuary a subject of remark and attention, as far as may be; for this will give the scholar a sense of their value, by recalling them to his mind, and showing him that his teacher thinks of them and regards them as important.

5. Remember always, that devotion is a high quality in the Christian character. Be prayerful yourselves, and make it a chief point of solicitude in your conversation with your classes, to set forth the importance of a *habit* of devotion, and to teach them simple forms of prayer.

6. Be always impressed with a deep sense of your responsibility. Good manners and sobriety of behavior, at least, may be produced by your efforts; and let no one think lightly even of such an effect of his exertions, for to overcome rudeness and idleness, to cause the Sabbath to be honored and spent in a serious

manner, is no small step toward the highest object of our labors — the establishment of sound moral and religious principles and habits. Remember that you have charge of immortal spirits. You are exerting upon them an influence, the effects of which may be eternal. You are feeding the lambs of Christ's flock. Be faithful shepherds. Be watchful and diligent. Let it be your constant and earnest prayer to the Father of us all, that he may grant the influence of his holy spirit upon your labors ; that he may give you patience, fortitude, and prudence, and that wisdom which cometh from him alone. Do not forget, that to teach children, you must become like them. Be as they are, single-hearted, guileless, and full of love, and God will smile upon your labors. For the toil and care and patience you bestow upon the least of these little ones, you will be rewarded abundantly by him who took them in his arms and blessed them.



...is no small thing, and the highest of
all our labors—the establishment of sound
and religious principles and habits. We
trust that you have charge of spiritual
souls. You are looking upon them as if
once, the objects of which were the eternal
You are looking upon them as if they were
The faithful, they were. We rejoice and cheer
you. I will be your strength and comfort
to the Father of us all, that he may grant the
influence of his holy spirit upon your labors;
that he may give you wisdom, knowledge, and
strength, and that wisdom which comes from
him alone. Do not forget, that to be a child
of God, you must become like him. He is
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and blessed them.

10
ACT OF INCORPORATION,

AND

10
BY - LAWS,

OF THE

New North Religious Society,

IN THE

TOWN OF BOSTON.

Accepted and ordered to be printed by the Society, at
a Special Meeting held on Wednesday, the 6th day of
May, 1863.

BOSTON:
PRINTED BY CHAS. H. CROSBY,
5 & 7 WATER STREET.
1863.

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ACT OF INCORPORATION

N. Y. L. A. W. E.

NEW SOUTH BRITAIN

TOWN OF BOSTON

ACT OF INCORPORATION.

COMMONWEALTH OF MASSACHUSETTS.

In the year of our Lord one thousand eight hundred and three.

AN ACT for incorporating Gibbons Sharp and others into a Society by the name of "The Members of the New North Religious Society in the Town of Boston."

SECTION 1. *Be it enacted by the Senate and House of Representatives in General Court assembled, and by the authority of the same, That Gibbons Sharp, John Simpkins, Joseph Kettell, and such others as may become proprietors of Pews in the new Meeting House, now erecting on the same place, be, and they hereby are, incorporated and declared to be a body corporate and politic by the name of "The Members of the New North Religious Society in the Town of Boston," and by that name shall be capable and liable to*

purchase, to take, and to hold any estate, real, personal, and mixed, for the purpose of supporting public worship, and a teacher or teachers of piety, religion and morality, and to sue and be sued in any actions, real, personal, or mixed, and otherwise to do and suffer as other bodies politic generally may; provided that the whole estate, real and personal, of the said corporation, shall not exceed in its annual income the sum of three thousand dollars, exclusive of their house of public worship.

SECT. 2. *And be it further enacted*, That the said society shall have power, and they are hereby authorized, to make contracts with any teacher or teachers of piety, religion, and morality, for his support and maintenance during his continuance as teacher, to make any permanent or annual grant to any such teacher or teachers, and to make any grant to the widow or orphans of any such their deceased teacher or teachers at any time when they see cause so to do, and shall have power to lay and assess such taxes from time to time on the pews in their house of public worship as they shall think proper for the foregoing purposes, and also for the building, finishing, and from time to time repairing their house of public worship. *Provided*, that all or any and every such act or thing shall be done at their annual meeting, which shall be on the first Wednesday of May in every year, or at a meeting specially called for the purpose, of which

notice shall be given on the two Sabbaths immediately preceding the meeting.

SECT. 3. *And be it further enacted*, That the said society, at their annual meeting, shall choose a treasurer, clerk, assessors, collectors, and all such officers as they may think necessary for conducting and managing the affairs of the society, either by ballot or otherwise, as they may think proper; and in case of a vacancy in any office by death, resignation, or otherwise, they shall have power to fill said vacancy at any meeting called for the purpose according to this act. *Provided*, and it is hereby declared, that no person, merely from attending on public worship at said house and hiring a seat or a pew therein, shall be considered as a member of said society so as to be entitled to vote at any meetings of said society.

SECT. 4. *And be it further enacted*, That the building or house of public worship which said society are now erecting, and the land under, adjoining, and belonging to the same, shall be and hereby is declared to be vested in fee in the said society by the said name, and the pews in the said house shall be personal estate, and shall be held liable to the payment of all taxes assessed on the same by the said society, and shall accordingly be seized, taken, and sold for the payment of the same and all charges incurred thereby, in such manner, and on such contingencies and conditions,

as the said society shall agree upon, which shall be summarily contained in the deed or conveyance of the pews, and the taxes shall be considered a lien upon said pews.

SECT. 5. *And be it further enacted*, That the said society shall have power at any time to sell or exchange any real estate, when they shall at any meeting called for the purpose agree thereto, or may invest any personal gift or bequest in real estate, provided the income of the same be appropriated according to the will of the donor.

SECT. 6. *And be it further enacted*, That the first meeting of the said society shall be on the second Wednesday of July next, and shall be notified after divine service of the two Sabbaths immediately preceding the meeting. And at the said meeting they shall choose a committee of twelve persons (which committee may be the assessors), the signatures of whom, or the majority of whom, to any acts or deeds of the society shall be valid and binding on the said society, if previously agreed to at any legal meeting of the society.

In the House of Representatives, June 20th, 1803.

This bill having had three several readings, passed to be enacted.

H. G. OTIS, *Speaker.*

In Senate, June 21st, 1803.

This bill having had two several readings, passed to be enacted.

DAVID COBB, *President.*

June 22d, 1803.

By the Governor approved.

CALEB STRONG.

A true copy. Attest.

JOHN AVERY, *Secretary.*

COMMONWEALTH OF MASSACHUSETTS.

In the year one thousand eight hundred and sixty-two.

AN ACT authorizing the members of the "New North Religious Society in the Town of Boston" to sell real estate.

Be it enacted by the Senate and House of Representatives in General Court assembled, and by the authority of the same, as follows:—

The members of the "New North Religious Society in the Town of Boston" are hereby authorized to sell and convey by deed, free from, and discharged of, all and every trust, their land and meeting house situated on Hanover Street, in the City of Boston, and to use the proceeds of such

sale, after paying the debts of said society, in any manner hereafter authorized, by a vote of three-fourths of the members of said society, at a meeting legally notified and called for that purpose.

House of Representatives, Feb. 14, 1862.

Passed to be enacted.

ALEX. H. BULLOCK, *Speaker.*

In Senate, Feb. 17, 1862.

Passed to be enacted.

JOHN H. CLIFFORD, *President.*

February 21, 1862.

Approved.

JOHN A. ANDREW.

Secretary's Department, Boston, March 11, 1862.

A true copy. Attest.

OLIVER WARNER,

Secretary of the Commonwealth.

The New North Religious Society in the Town of Boston, by deed dated March 7, 1863, and recorded with Suffolk Deeds in Liber 824, Folio 248, purchased of the Bulfinch Street Society, the meeting-house and land situated at the corner of Bulfinch street and Bulfinch place, in said Boston; and the said New North Religious Society was

legally organized in its present location on the sixth day of May, A. D. 1863, by the choice of Thomas Sprague, Moderator; Frederick W. Leach, Clerk; Benjamin Fessenden, Treasurer; Thomas Sprague, Ezra Forristall, Joseph L. Ross, Isaiah Faxon, William A. Prescott, Thomas Lyford, Jabez F. Hewes, Adam W. Thaxter, Charles H. Crosby, George T. Robinson, Pelham Bonney, and Eben R. Frost, Standing Committee.

The following named persons were members of said "The New North Religious Society in the Town of Boston," being proprietors of pews in said church, on said sixth day of May, A. D. 1863, namely: Thomas Sprague, Abraham A. Dame, Theophilus Burr, Jonathan Davis, Caleb Whiting, Mary Simonds, Theophilus Burr, Jr., heirs of Luther Rand, John H. Rolland, Ezra Forristall, Samuel D. Talbot, C. B. Grinnell, F. A. Brown, Charles H. Crosby, heirs of M. L. Wallis, Aaron Aldrich, Levi Boles, George Young, Joseph L. Ross, Eben R. Frost, George W. Learnard, Marlboro Williams, Charles M. Carter, John Treadwell, George P. Bates, Mrs. C. S. Danbar, Samuel S. Pierce, William A. Prescott, Isaiah Faxon, Joshua Jacobs, Seth W. Fuller, Pelham Bonney, Jr., Leavitt Gardner, T. and H. A. Lyford, Calvin G. Page, C. J. F. Sherman, D. Silver, Mary Burrill, John R. Bradford, G. C. Stearns, George T. Robinson, J. F. Elliot, Edward B. Moore, Charles French,

Thomas Conery, Noah Harod, Merrick Blanchard,
Benjamin Baker, H. B. Wilbur, John Robertson,
Rowland Ellis, Geo. P. Richardson, A. W. Thax-
ter, Jabez F. Hewes, John Brown, Benj. Fessen-
den, W. J. Slade.

BY-LAWS.

ARTICLE I.

The Society shall meet, annually, on the first Wednesday in May, for the choice of a Moderator, Clerk, Treasurer, and Collector, by ballot, and a Standing Committee of twelve, and to transact any other business set forth in the warrant for the same. And in the event of any vacancy existing in the offices herein named, the same may be filled by the Proprietors, at any meeting called for that purpose.

ARTICLE II.

The Moderator shall preside at all meetings of the Society, when present. If absent, a Moderator *pro tem.* shall be chosen for that purpose.

ARTICLE III.

The Standing Committee shall meet once a month, to consult on the affairs of the Society, and to prepare any business proper to be laid before it; to appoint a Sexton, Organist, and Chorister, and fix the compensation for their services, and the

salary of the Treasurer and Clerk; to direct all necessary and ordinary repairs of the meeting-house; to fix the rent of the vestry; to examine and approve all accounts against the Society, before authorizing the Treasurer to pay them; to compute the expenses of the Society, and assess them on the pews; and to confer with the government of the choir on all matters relative to their department of worship; and not less than five members shall constitute a quorum.

No person shall be eligible for Moderator, Treasurer, or Standing Committee, who is not a proprietor.

ARTICLE IV.

The Treasurer shall also be the Collector of the Society, and shall keep a just account of all the receipts and expenditures thereof, and of all the debts and credits of each member of it, to be open for the inspection of any member of the Society; and he shall make a report thereon at the annual meeting.

He shall collect and receive all moneys due to the Society, and give notice to delinquent proprietors as provided for in the ninth article of these By-Laws. He shall note to the Committee all pews that have become forfeited, and shall cause notice of their sale to be given according to law, namely: "He shall post up a notification of the

intended sale thereof, at the principal outer door of such church or house, at least three weeks before the time of the sale, therein setting forth the number of the pew, if any—the name of the owner or occupant, if known, and the amount of the tax due thereon; and if said tax or any part thereof shall remain unpaid at the time appointed for such sale, the Treasurer shall sell the pew, by public auction, to the highest bidder, and shall execute and deliver to the purchaser a sufficient deed of conveyance of the same; and the money arising from such sale, beyond the taxes and reasonable incidental charges, shall be paid by the Treasurer to the former owner of the pew so sold, or to his (or her) assigns."

He shall manage all suits at law, under the direction of the Standing Committee. He shall pay the Minister's, Sexton's, and Organist's salaries, all approved accounts against the Society, and all drafts made on him by the Committee, provided he has money in his hands belonging to the Society.

He shall sell the pews belonging to the Society, at such prices as they may direct, and sign the deeds of them. He shall provide the fuel for the church and vestry, and make suitable provision for lighting the same. It shall also be his duty to attend the meetings of the Standing Committee.

ARTICLE V.

The Clerk shall notify the meetings of the Society according to law, by posting up a notification thereof at the outer door of the church, seven days, at least, before the time of said meetings; and causing the same to be read from the pulpit on the two Sabbaths next preceding said meetings. He shall notify the Committee of their meetings, by sending a written or printed billet to each member one day at least before the meeting. He shall attend the meetings of the Society and Committee, and keep a record of the transactions of each, which shall be open to inspection at all times. He shall give notice to every *absent* member, who may be chosen into any office, or on any committee, and furnish the chairman of each with a list of his associates, and with a true copy of the vote designating their duty.

ARTICLE VI.

The Sexton shall open the meeting-house whenever the Committee shall direct; open and light the vestry for all meetings of the Society, Standing Committee, and Church, and close the same in every part, leaving no window open, unless necessary for airing the same; make and tend the fires in each, to keep them at a proper temperature;

sweep and dust them once in each week, and remove cobwebs from every part, and remove all the snow and ice from the steps and sidewalks as soon as practicable after they collect.

He shall carry the notifications from the Clerk of the Society, Standing Committee, and Choir, to warn the members of their meetings, when required. He shall attend the meetings of the singers, and light the house, under the direction of the Committee. His place shall be near the door, to attend the Society, and to conduct strangers, and such as may desire it, to seats; and to perform all the duties belonging to his office by the usage of churches in this city.

ARTICLE VII.

No person shall hold the office of Treasurer or Clerk, and be one of the Standing Committee at the same time.

ARTICLE VIII.

No deeds shall be given by the Treasurer, except for whole pews; and the persons holding such deeds shall be accountable for the taxes and assessments on said pews. No person shall have a right to more than one vote.

ARTICLE IX.

The taxes shall be payable quarterly; and notice thereof shall be given by the Treasurer, by a

printed bill or notification left in each pew on the Sunday preceding, or next after the day when the tax shall be payable; and if the same shall not be paid within nine months after such day, any pew upon which such tax shall remain so unpaid shall thereby become forfeited, and notice thereof, signed by the Treasurer, stating the amount of the taxes due, and of the intention of the Treasurer to sell the same, (unless they shall be paid, with interest,) and of the day and hour and place of sale, shall be served on the proprietor by leaving a copy at his usual place of abode, or by depositing the same in the post-office, directed to him at Boston, and in such pew at least four weeks before the day fixed for such sale; and if the taxes and interest shall continue unpaid, the Treasurer shall proceed to make sale of such pew, as prescribed in the fourth article, unless otherwise directed by the Standing Committee.

ARTICLE X.

There shall be a voluntary contribution taken for charitable purposes, on the Sunday preceding the annual Thanksgiving, and at such other times as the Committee or Society shall direct, to be distributed by the Deacons, with the advice of the Chairman of the Standing Committee; and said Chairman shall make report thereof to the Standing Committee.

ARTICLE XI.

No alteration or addition shall be made in or to any pew in the meeting-house, without the previous consent of the Standing Committee. And if any be so made, such pew shall thereby become forfeited to the Society, and subject to its absolute disposal.

ARTICLE XII.

No pew shall be sold or transferred by the proprietor thereof, unless he shall have first offered to the Standing Committee to sell the same to the Society at the lowest price which he shall be willing to receive therefor, and their refusal to purchase the same, or their omission to reply to such offer for the space of at least thirty days. And no sale or transfer shall vest any title in the purchaser until after a surrender of the original deed held by the vendor, to the Treasurer, and the execution and delivery by him of one in the name and behalf of the Society to the purchaser. And no such deed shall be given until all the taxes and assessments then existing upon such pew unpaid shall have been paid or secured to the satisfaction of the Treasurer.

And all deeds of pews shall be in the following form; and copies thereof shall be made by the

Treasurer in a book of records, to be kept by him for that purpose : —

Know all men by these presents, That the members of the “New North Religious Society in the Town of Boston,” for and in consideration of the sum of ——— dollars paid by ———, the receipt whereof is hereby acknowledged, do by these presents sell and convey unto the said ——— a certain pew in the Bulfinch Street Meeting-House, so called, No. —, to have and to hold to ——— the said ———, heirs or assigns, so long as ——— or they shall regularly pay, or cause to be paid, all such taxes or assessments as shall be legally laid or assessed on said pew, according to the Act of Incorporation of said Society.

Provided always, That in no case shall the said ———, or ——— heirs or assigns, make or cause to be made any alterations or additions in and to the said pew, excepting such as may be previously agreed upon as a general regulation by the Society.

And provided also, That if the taxes or assessments laid on said pew shall be in arrears or unpaid for the space of Nine Months, then and in that case the Treasurer for the time being shall make a special demand thereof; and if the said taxes or assessments shall not be paid in Three Months from the said demand, the said pew shall be deemed forfeited to the said Society, and the

Committee of said Society may take the same, and sell and convey it to any person for the most it will fetch; accounting to the said ——— for such sum as the said pew may sell for, more than shall be due to the said Society for taxes and assessments thereon and for charges incident to the sale thereof. And such conveyance to any such purchaser shall be taken and held valid to all intents and purposes, this deed or conveyance to the said ——— notwithstanding; which shall thenceforth be void and of no effect. And if the said ——— shall desire to sell the said pew, ——— shall make it known to the Committee of the said Society, and if they will take it on account of the said Society, and pay ——— therefor, as much as ——— can obtain for it elsewhere, ——— shall give them the preference in the sale; but if the said Committee shall refuse or neglect so to receive it, it shall be lawful for the said ——— to sell it as ——— may please.

—————, ———,

*Treasurer of the New North Religious Society
in the Town of Boston.*

BOSTON, ———, ———.

ARTICLE XIII.

No new By-Law shall be enacted, and no alteration or amendment shall be made in any By-law of

the Society, unless a proposition to that effect shall have been made at a previous meeting, and notice thereof inserted in the warrant or notification for the meeting, at which such alteration, or amendment, or new law, is to be finally acted upon.

ARTICLE XIV.

One copy of these By-Laws shall be furnished to each proprietor, and to the Sexton, by the Treasurer.

Henry A. M.

Suggestions regarding
the Tremont Temple Enter-
prise, presented in a five
minutes talk by

GEO. W. CHIPMAN,
at the Annual Meeting of
the BOSTON BAPTIST
SOCIAL UNION, March
31, 1884.

11

11

The recent death of Wendell Phillips has fixed the period that between 1830 and 1840 was born an organized force in the political world, so that the genius of our nation should *practicably* be what in spirit, our Declaration of Independence declared, that the black man had rights that the white man was bound to respect.

There were born during this *same period* in the hearts of such men as Timothy Gilbert, Damrell, Dexter, Gould, Clement Drew, and Nathaniel Colver an organized force in the Christian church, that the spirit of the religion of the Lord Jesus Christ should *practicably* be secured to every Christian in religious worship, either rich or poor, black or white.

To this end, a church was formed of eighty-four members in 1839, having the distinct features of free seats, having no special seats for the poor or any

corner in a gallery for the black man, which generally existed at that time. Nathaniel Colver was its pastor more than one-half of the time from 1840 to 1864.

At about these same years Wm. Howe, a student at Newton, walked in from there every Sunday, and found a home with one of our honored members, J. W. Converse, Esq., in this city, where he accomplished a work among the poor as a Sunday school missionary, second probably to none in the country. Among the many schools he established was the one in the Stillman Vestry, on Charlestown Street, November, 1836, of eleven scholars and four teachers. Out of this school, which increased rapidly, grew the *Union Church*, occupying the chapel on Merrimac Street. For more than twenty years Rev. Wm. Howe was connected with this work.

January, 1864, Rev. Justin D. Fulton, D. D., became the pastor of these two united churches, under the name of the "Union Temple Baptist Church," and for nearly ten years he accomplished one of the grandest works which it is the privilege of but few to accomplish in a lifetime.

Rev. Geo. C. Lorimer, D.D., succeeded Dr. Fulton, October, 1873, and for over five years, until April, 1879, his eloquence, dramatic and magnetic power peculiar to himself, drew the people to hear him.

The 14 months following were fraught with such an experience of trials, anxieties (without a pastor and our Temple destroyed by fire), and financial burden to meet the extra expense of hiring Music Hall, Freeman Place Chapel, etc., that, had not the Church and the whole enterprise been founded on a *principle* that God saw was *worth protecting* and *caring* for, there would not have been as many left to tell the tale as there were to tell Job of his terrible losses.

From under this cloud we saw a silver lining in the West, the reflection of a *big* body, round face, hand and heart, and consecrated Christian life that gave cheer and hope. That he who was to be the JOSHUA was the Rev. F. M. Ellis, D. D., who has been the Pastor since June, 1880. In him we have not been disappointed. He is greatly beloved by his church and people.

Finance, a word in round numbers. 1843, the Tremont Theatre was purchased by the Church, which cost with expense of refitting for use of Church, say \$80.000.

March 1852, *Temple burned*. The surplus for nine years, and amount received for insurance, \$27.000, left a debt at time of rebuilding, \$30.000 ; new building completed 1853, (cost) \$128.000, making total indebtedness \$158.000. The Church became embarrassed on account of the large debts, and the property was offered for sale in 1855. To prevent the property going out of the denomination, between 30 and 40 members of different churches came forward and loaned, without interest, \$26,000, and donated \$7,000. The loan certificates have been *paid* and the holders donated \$8,000 more. In this we see that the denomination have furnished *men* and *credit* to save and keep the church and property from being *lost* to us as a denomination. There has been donated \$15,000 by members of the denomination, outside of the Temple Church. In the meantime the property was put in the hands of trustees.

In 1857 an Act of Incorporation was obtained, and J. W. Converse, Fred. Gould, J. Warren Merrill, Thomas Richardson and George W. Chipman were incorporated under the name of the Evangelical Baptist Benevolent and Missionary Society, for the following purposes: First, *and foremost*, "to secure a place of worship with *free seats* in Boston, for the young and destitute;" Second, "to sustain missionaries;" Third, "to provide suitable rooms for Benevolent and Missionary Societies."

The conditions of the corporate trust were: The yearly net income was to reduce the debt to one hundred thousand dollars, and then one-half of net income to go to further reducing the debt, and the other half for the benevolent objects the Act of Incorporation contemplated.

The donation of \$15,000 and earnings over expenses, reduced the debt in 1879 to \$100,000, when the fire occurred, August 14th, and reduced the Temple for the second time to ashes.

It was re-constructed as all know on a grander scale, with wonderful improvements all through the lower rooms. The audience hall magnificent, with a capacity of over 500 more than the old hall, providing rooms for our

Missionary Union unsurpassed in all its departments, which every Baptist ought to visit to appreciate, and to realize their accommodations, as also our Publication Society, Home Mission, State Convention, The Watchman, and Baptist Social Union. The Social Union, Missionary and Minister's Monday Morning Exchange, &c., &c., are all centered in the Temple Building.

But for all, we have a building superior to any other denomination in this or any other city for concentration of work. Nevertheless, we found on the completion of this present Temple in 1880 a debt of \$200,000 ; the expense and net *income so evenly balanced* that it is a source of very great anxiety lest some crisis might occur in which this whole enterprise might be jeopardized *again*. *It is too big* a debt for us to owe. Would it not be wise, ought it not, and *can* it not be reduced to \$100,000 at once ? Who will take the first step ? When shall it be taken, and how ? are questions which should find a response in many of our hearts.

There is more than one who will give \$5,000 to raise \$100,000, and have the question *forever* settled, that the clerk, the apprentice, whether young men or young

women, the mechanic with his family, and the stranger from every country, may always, with free seats, hear the Gospel preached in the Strangers Sabbath Home, and also that the denomination shall for all time own and control this magnificent property, to be used for purposes set forth in the Act of Incorporation. What grander or better religious enterprise can commend itself to our judgment, and the "approval of Him whose we are, and whom we serve?"

This is printed at the request of many present, and of others, in the hope that it may lead you with other friends of the Temple, to do something to liquidate the debt. Will you contribute at your earliest convenience as large an amount as you can, and will you REMEMBER IT IN YOUR WILL?

1883.

BOARD OF DIRECTORS.

J. WARREN MERRILL,
GEORGE W. CHIPMAN,
LUCIUS B. MARSH,
JOSEPH SAWYER,
JOSEPH STORY,
GEORGE S. DEXTER,
CHARLES S. KENDALL,
MOSES C. WARREN,
CHARLES S. BUTLER,
SAMUEL S. CUDWORTH,
LANSING MILLIS,
DANIEL S. FORD,
CHESTER W. KINGSLEY.

SECRETARY.

SOLOMON PARSONS.

TREASURER.

JOSEPH H. CONVERSE.

If there are those who will contribute to reduce the debt, they can do so by sending any amount, large or small, to Jos. H. Converse, Treasurer; Solomon Parsons, Secretary; or to any one of the Directors.

If any wish to contribute any amount and receive a certain interest as an annuity for life, they can confer with any officer of the corporation.

If any one wishes to leave a legacy they can do so in the following form: "I give and bequeath to the Evangelical Baptist Benevolent and Missionary Societydollars for the purposes of the Society as specified in Act of Incorporation.

12

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THE

ACT OF INCORPORATION,

OF THE

TWELFTH CONGREGATIONAL SOCIETY.

PASSED JUNE 14th, 1824,

TOGETHER WITH THE

BY-LAWS OF THE SOCIETY.

BOSTON :
PRINTED BY W. W. CLAPP,
1826.

COMMONWEALTH OF MASSACHUSETTS

AN ACT TO INCORPORATE THE TWELFTH CONGREGATIONAL SOCIETY IN THE CITY OF BOSTON.

IN THE YEAR OF OUR LORD ONE THOUSAND EIGHT HUNDRED AND TWENTY THREE.

AN ACT to incorporate the Twelfth Congregational Society in the City of Boston.

Section 1. Be it enacted by the Senate and House of Representatives in General Court assembled, and by the authority of the same, That George H. Ous, Henry James Knapp, Thomas Foy, Samuel H. Hayes and John DeWoll, and all others who may associate with them, and their successors be, and they lawfully are incorporated as a religious Society, by the name of the TWELFTH CONGREGATIONAL SOCIETY IN THE CITY OF BOSTON.

with all the privileges, powers and immunities to which other Religious Societies in the Commonwealth are entitled by law and the Commonwealth.

COMMONWEALTH OF MASSACHUSETTS.

IN THE YEAR OF OUR LORD ONE THOUSAND EIGHT
HUNDRED AND TWENTY THREE.

AN ACT to incorporate the Twelfth Congregational
Society in the City of Boston.

SECTION 1. *Be it enacted by the Senate and House
of Representatives, in General Court assembled, and by
the authority of the same, That George W. Otis, Ben-
jamin French, Thomas Power, Samuel B. Doane and
John DeWolf, and all others who may associate with
them, and their successors be, and they hereby are in-
corporated as a religious Society, by the name of the*

**TWELFTH CONGREGATIONAL SOCIETY
IN THE CITY OF BOSTON,**

*with all the privileges, powers and immunities to which
other Religious Societies in this Commonwealth are en-
titled by law and the Constitution thereof.*

SEC. 2. *Be it further enacted*, That the said Society shall be capable in law to purchase, hold and dispose of any estate, real or personal, for the use of said Society, provided the annual income thereof shall not exceed, at any time the value of Five thousand dollars.

SEC. 3. *Be it further enacted*, That any Justice of the Peace, for the County of Suffolk be and he hereby is authorized to issue his warrant to some member of said Society, requiring him to warn the members thereof to meet at such convenient time and place in the city of Boston, as shall be therein directed, to choose a Clerk, a Treasurer and such other Officers, Committee or Committees, as they shall deem needful.

In House of Representatives, June 13, 1823.

This Bill having had three several readings passed to be enacted.

WILLIAM C. JARVIS, *Speaker*.

In Senate, June 14, 1823. This Bill having had two several readings passed to be enacted.

NATHANIEL SILSBEE, *President*.

June 14, 1823—Approved.

WM. EUSTIS.

True Copy, attest—

ALDEN BRADFORD, *Sec'y. Com.*

BY-LAWS.

TIMES OF MEETING.

ARTICLE 1. A meeting of the Proprietors shall be held annually, on the first Monday of July, at the Church, or at such other place as their Standing Committee may direct. Other meetings may be held at such times and places as may be appointed and notified as hereinafter mentioned. But if from any cause the annual meeting should not take place at the time before specified, then the Standing Committee may notify the Proprietors to meet on any day after in said week.

CHOICE OF OFFICERS.

ART. 2. At the Annual meeting, after choosing a Moderator, there shall be chosen by ballot, a Clerk and Treasurer, who, with eleven other persons, also to be chosen by ballot, shall constitute the Standing Com-

mittee of the Society, all of whom shall hold their offices for one year, and until others are chosen. A vacancy in either of the offices may be filled at any meeting of the Proprietors duly notified.

QUALIFICATION OF VOTERS.

ART. 3. Every Proprietor shall have a right to one vote, provided however, that if a Pew be owned by two or more persons—one of them only shall be entitled to a vote by virtue of such ownership—absent Proprietors may vote by proxy.

DUTY OF OFFICERS.

ART. 4. The Clerk shall be sworn to the faithful performance of the duties of his office—it shall be his duty to record all the votes, and all the proceedings of the Proprietors and of the Standing Committee in separate Books to be kept by him for that purpose.

The Treasurer shall collect the taxes and assessments voted by the Society, and keep perfect and correct accounts of all monies received and paid, and to exhibit to the Proprietors at the annual meeting and oftener, if required, a statement of the concerns of the Society.

The Standing Committee shall have full power to manage all the prudential affairs of said Proprietors in the same and in as ample a manner as Parish Commit-

es are authorized by Law to manage the prudential
 airs of Parishes—and to notify any Proprietors meet-
 g by causing a Notification to be posted on the door
 the Church seven days at least previous to such
 eting, or by giving notice to the members from the
 pulpit on the Sabbath immediately previous thereto.

ART. 5. It shall be the duty of the Standing Com-
 mittee to call a meeting of the Proprietors, whenever
 y ten or more Proprietors shall make a request to
 em in writing, stating the object for which such re-
 est is made.

RAISING MONEY.

ART. 6. Money may be raised by a vote of the So-
 ty for the support of the Publick Worship of Al-
 ighty GOD, for the repairs or alteration of the
 urch, or for other parochial and incidental expences
 d shall be assessed by said committee on the several
 ws, having regard to the relative situation and value
 the same, which assessment shall be payable quar-
 yearly.

The Pews in the Church shall be held liable to be
 en and sold for the payment of all taxes and assess-
 nts duly made as aforesaid, and for the discharge o^f
 expences incurred by such sale, in the manner and

on the condition expressed in the deed or conveyance of the pews. And the assessments made as aforesaid shall be considered as a lien upon the Pews in said Church.

ART. 7. The By-Laws may be altered, or amended at the Annual meeting, but at no other time

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DISCOURSE

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DELIVERED AT

THE CLOSE OF HIS PASTORAL CONNECTION WITH
THE UNION BAPTIST CHURCH, BOSTON, ON
THE 28TH OF FEBRUARY, 1858.

BY THE

REV. WILLIAM HOWE.

BOSTON:
GOULD AND LINCOLN,
59 WASHINGTON STREET.
1858.

13

DISCUSSION
OF THE

THEORY OF THE
EARTH'S CRUST
AND ITS
RELATION TO THE
OCEANIC CRUST
AND THE
MANTLE
OF THE EARTH
BY
J. H. VAN DER HART
AND
J. H. VAN DER HART
IN
COOPERATION WITH
J. H. VAN DER HART
AND
J. H. VAN DER HART
PUBLISHED BY
THE
AMERICAN
MUSEUM OF
NATURAL HISTORY
NEW YORK
1912

CORRESPONDENCE.

BOSTON, March 3, 1858.

DEAR SIR—

The Union Baptist Church, at a meeting held last evening, passed a unanimous vote requesting the publication of your Sermon, delivered last Sabbath afternoon, in closing your pastoral connection with this Church.

The undersigned were appointed a Committee to communicate to you the wishes of the Church, and believing, as we do, that its publication will be not only a gratification to your numerous friends, but a means of doing great good, we hope you will accede to the wishes of the Church and furnish a copy for the purpose desired. We avail ourselves of this opportunity to express to you our sym-

pathies, under your present affliction, and with the ardent desire that you may soon enjoy a perfect restoration to health, we remain, as ever,

Yours, in the bonds of Christian Fellowship,

E. W. PERKINS.

SIMEON TAYLOR.

GEO. W. CHIPMAN.

OLIVER WELCH.

SAML. LANE.

CHAS. A. ROUNDY.

WILLIAM LAWRENCE.

FRANKLIN D. BRAGG.

JOHN A. MCKOWN, JR.

WILLIAM SNOW.

To

REV. WILLIAM HOWE.

BOSTON, March 6, 1858.

DEAR BRETHREN—

I have received your letter, communicating to me a vote of the Union Church, requesting a copy of my Sermon, delivered on the 28th of February. The discourse was prepared for the occasion without the thought of its publication. At the close of my ministry, having been identified with the interest from the beginning, from which the Church has arisen, I deemed a brief review of the prominent events in its history most appropriate and interesting to those who might be present. If the possession of this simple narrative, to us full of interest, will serve to strengthen faith in Him who has led and blessed us, and inspire hope in the

future, I cheerfully acquiesce in your wishes, and, herewith submit the discourse to your disposal.

Your obedient servant, and

Affectionate brother,

WM. HOWE.

TO E. W. PERKINS, S. TAYLOR, GEO. W. CHIPMAN,
AND OTHERS.

DISCOURSE.

“AND I WAS WITH YOU IN WEAKNESS, AND IN FEAR, AND IN MUCH TREMBLING. AND MY SPEECH AND MY PREACHING WAS NOT WITH ENTICING WORDS OF MAN’S WISDOM, BUT IN DEMONSTRATION OF THE SPIRIT AND OF POWER : THAT YOUR FAITH SHOULD NOT STAND IN THE WISDOM OF MEN, BUT IN THE POWER OF GOD.”—1 Cor. ii. 3, 4, and 5.

THERE are seasons when the minister of Christ, the pastor, reviews his past labors, and his motives, deeply conscious of his weakness and unworthiness, whatever success, through God’s blessing, may have attended his efforts. The apostle, in addressing his brethren at Corinth reverts to his peculiar feelings at the time he entered upon his work among them ; to his manner of presenting the Gospel of Christ ; to the evidence of its divine origin in its

application by the Holy Spirit, and to the great result which he aimed to secure, namely, their steadfastness in the faith, wrought by divine power.

Paul entered on his great work in Corinth alone, with fear and many discouragements, having at first but three or four to sustain him. But his fears were soon met by a gracious promise of his Lord, in these words : “ Be not afraid, but speak, and hold not thy peace, for I am with thee, and no man shall set on thee to hurt thee, for I have much people in this city.” This promise, with the conviction that self-denying labor was needed to save souls in a most corrupt city, inspired him with courage to enter an unpromising field ; but one in which results were soon seen, proving beyond all doubt the adaptation of the blessed gospel to reclaim fallen man, however corrupt.

My beloved people, permit me, in a few parting words, elicited by the dissolution of the pastoral connection, held so long and so pleasantly, to revert to the past, to

the way in which the Lord has led us. Believing as I do in a kind Providence, in the special divine guidance of the Head of the Church, especially in efforts to extend his reign, I can never call to mind the origin and progress of this religious enterprise without the deep conviction that such guidance has been granted to us. Probably no church in this city or vicinity has arisen from so small a beginning, from such peculiar, and I may say, unpropitious circumstances. Allusions to myself, on the present occasion, will be pardoned when it is known that I have been connected with this interest since the day I gathered the first little company from which it has arisen.

In the summer of 1836, having completed my studies at the Newton Theological Institution, I was invited into this city to labor in connection with the Boston Baptist Sabbath School Union. This Institution, at the time when very little was done by any denomination for the religious culture of thousands in our midst,

had in view the noble object of extending and deepening the influence of the gospel where other means of grace failed to effect it. It has accomplished more than has ever been accredited to it, in giving the gospel to the destitute, in raising up and sending forth practical Christians, and in taking incipient measures to establish new churches, some of which are now extending their saving power in this community. For more than two years previous to receiving this call, while at Newton, I visited the city every week, and spent the Sabbath, aided by devoted teachers, in sustaining a Sabbath School composed wholly of children and youth of a foreign parentage. Success in this dark, corrupt and hitherto neglected section of our city soon awakened a spirit in the young men of our churches, at that time, which gave emphasis to the call for this ministry, at least for one year's experiment.

In September I entered upon my labors with no human instructions or direction other than the simple and impressive one

of the Great Shepherd, "Go work in my vineyard." This I did with many fears, yet cheered with the promise, "Be not afraid, for I am with thee, and have much people in this city," and contrary to purposes previously cherished, hoping to gain access to others for whom no man cared, and whose necessities could be met only by the gospel.

In a few weeks a key was put into my hand, belonging to a room in the north part of the city, with an intimation that I might succeed in gathering a school there. Had you been present in that room, then known as the "Stillman Vestry," on the first Sabbath in November, the same year, you would have seen *eleven* children, unaccustomed to religious services, committed to the care of four or five Christians who had been invited to become teachers. This was the humble beginning, the first seed sown in faith, from which has arisen the Union Church and Society. No one of that company, or of those who subsequently joined them in their truly

Christian work, conceived of the result, or probably anticipated more than a prosperous Sabbath School. The key, as it proved, opened "a great door and effectual," which has not been closed.

On the first Sabbath in January, 1837, Mr. Joshua Lincoln took charge of the school as its first Superintendent. Soon after, religious services adapted at first to youth, were established and conducted by your pastor, assisted by his superintendent and teachers. These services, changed only to meet the demand of an adult audience, have been continued to the present hour, without interruption or abatement in interest by those who desired the salvation of their fellow men. The school soon increased so that better accommodations were needed, and in the summer of 1838, it was removed to the "Tuckerman Chapel," in Friend Street. From this time to January 3, 1843, the school was under the direction of Mr. Charles M. Bowers, now a successful pastor, and Mr. Daniel P. Simpson, when Mr. Lincoln, whose interest

in the school has never abated, resumed its superintendence.

A new era now opened upon us in the unfolding of God's plans. Parents, whose attention by this ministry had been called to spiritual things, desired to worship God with their children. Again it became necessary to seek a more eligible place, and a hall in the same street was fitted up and opened February 19, as a free place of worship. It was soon filled with attentive hearers. God's approval of this progressive step was seen in the descent of the Spirit and in blessing his own truth in the conversion of souls.

There was now an under-shepherd, but no fold into which his flock could be gathered. Was it the pleasure of the Great Shepherd of Israel to have a fold? This was a question unexpectedly presented to those who had gone forth at his bidding to seek the lost. There was at this time, as at the beginning, the single purpose of spreading the gospel, irrespective of numbers, rank or wealth. We were one in

heart and design, seeking divine help and guidance. Success, God's blessing seemed to decide the question. He was saying to us, as to his people in another emergency, "Fear not," "Go forward." Increase in the school and congregation, and the conversion of souls demanded more enlarged and systematic efforts.

Again, listening to the voice of Providence, an advisory council of the pastors in the city and delegates from the several churches was called, which met December 16, 1844, and after prayerful deliberation, it was unanimously voted, that "it is expedient to organize a regular church." But who should compose such a church? Where were the men and women of faith who would volunteer, and unite in the name of God to go up and possess the land under circumstances certainly unpromising to all but those who had surveyed it? It was said in behalf of the churches, that they had not the men to spare. Some thought another church in this vicinity was not needed. We said in

reply, and we feel now, in reviewing the past, that God directed the answer, Here are thy servants, who have hitherto sustained the interest; permit us to remain in covenant with God, and do the work which from choice we have sought. We ask for no more, for our object is not to diminish the number or strength of other churches, but to build up one from the world. We believed, and the experience of years has confirmed us, that "there is that scattereth, and yet increaseth." This reply was satisfactory, and our request was promptly and cheerfully granted by the churches to which we belonged. Accordingly a church was constituted February 21, 1845—thirteen years ago last Sabbath—consisting of nineteen members, all of whom were at the time engaged in the Sabbath School. Four of this number—Henry E. Williams, Lucy A. Perkins, Susan H. Hersey, and Nancy C. Merrill—have left us and entered upon their rest, and their works do follow them. They were dear to us in life, and their

memory, still so fresh with us, is pleasant and fragrant with good. To those of us who survive, that evening will ever be memorable in which we assembled in a private parlor, and there knelt before the mercy seat, solemnly dedicating ourselves to God, and covenanting with his aid to prosecute our interesting work. This church, so small, so humble in its origin, yet with elements so well adapted to its efficient organization, with the exception of pecuniary ability, and we believe with the object and spirit of the primitive church, was publicly recognized March 16, 1845, at which time your pastor was publicly inducted into his office. He can truly say he "was with you in weakness, and in fear, and in much trembling."

More than eight years of his ministry had now expired, his labors having been divided between this interest, as already stated, and at this time six other local schools, which had been gathered and sustained by the co-operation of such in the churches as had a mind to go out and

work for God. In addition to preaching generally twice on the Sabbath, and attending the third meeting, he visited with hurried step four or five of these schools, making short addresses and giving such aid to each as time would permit. This was done in part to secure the results of his visits in families during the week. In this manner the gospel was annually given to a greater number than is generally embraced in the ministry of any pastor. These schools embraced from seven hundred to eight hundred youth, and some years from two hundred and fifty to three hundred were children of Catholics and foreigners. The average number of families visited annually was more than two hundred and fifty; and before the constitution of this church there had been in these families about one hundred hopeful conversions. These united with other churches, so God had given to them more than he took for this. We cannot here speak of other results witnessed by one who soon found that to succeed he must

become a friend and benefactor, a deliverer and protector, a guide and guardian, a teacher and counsellor, and an originator and executor of what he originated for the temporal and spiritual good of man. The plan adopted, from necessity rather than from apostolic example, to concentrate and give permanence to these results was, first, to procure suitable rooms and facilities for religious instruction and worship; second, to fill them by personal effort; third, to prepare and present the truth to those assembled; and finally, to raise the funds necessary to defray expenses. Would to-day I could see the thousands who, during these years, have been invited to Christ, and upon whose characters and habits his gospel has exerted its transforming power. Its results will not be known till disclosed at the judgment.

I cannot longer dwell on the efforts put forth in this wide field, but again call attention to this part of it, left to our special culture.

In May, 1845, Mr. George W. Chipman

took charge of the school, then numbering about three hundred scholars. Our place of worship had become too strait for us, and we believe we did not misunderstand the voice of His providence which seemed to say, "Arise and build a house for me and my people—lengthen thy cords and strengthen thy stakes." With a unanimity which has ever characterized our acts, we said in the name, and with the aid of our King, it shall be done. And as the gold and silver were all his own, thy servant went forth and asked for it, and returned with a free-will offering, adequate to the erection of this commodious house in which we are now assembled, and which was consecrated to the worship of God, November 12, 1846.

The time allotted to this service will not allow me to speak of all, who have been our friends, and liberally contributed to this object. As a merited tribute of respect to the memory of one who has left us for a better inheritance, and whose faith secured to us the first donation, long

before we contemplated building, I may repeat the name of Harriet Rollins, better known to us as Harriet Locke. She was one of our first teachers, devoted to her work, as one conscious that she was contributing her share to a permanent interest. After her decease, I received a letter, stating that she had left by will, to my trust, one thousand dollars, towards the erection of a place of worship for the Friend Street school. Though dead, Harriet spoke, as she often did in life, saying: "You will yet have a chapel." While the walls of this sanctuary are a standing memorial of her faith and liberality, as of the faith and liberality of many others, dead and living, there are present on this occasion, members of this church, those who in early childhood, were first directed to this school by her kind hand. Since she left me, these living memorials of her fidelity have ever been before me.

There is another whose name, in justice to my own feelings, I cannot withhold on this occasion. He was the first to invite

me into this field—among the first at my side to labor in the most neglected part of it—the treasurer, who for more than eight years secured and promptly paid my salary—whose liberality in aid of erecting this house, and in helping us in times of pecuniary need, are too well known to be forgotten, and whose interest in me and my ministry has not abated to this hour. I refer to James W. Converse. He has never been a member of this church, but has always appreciated our work, from the fact that, having been himself in it, he felt its importance. Little did he think that personally any benefit would accrue to him from what he had done or given—that in the very sanctuary which he had been anxious to erect for others, the Holy Spirit would meet, and renew the heart of his own beloved son. Thus does God, after many days, permit those to reap, who “cast their bread upon the waters.”

While gratitude leads us to acknowledge the sympathy and liberality of those

who have not worshipped with us, those who have been identified with us, have shown the same spirit, heartily and cheerfully responding to every call of duty. A cheering feature of our history has been, that we have chosen to discharge our liabilities rather than to carry their burden.

When the doors of this house were thrown open, an invitation in the spirit of the gospel, as free and comprehensive, was extended to all to share its privileges and the blessings of grace. Very soon the regular attendance far exceeded our expectations. We have been subject to changes, not experienced by older societies, for the reason that many families and individuals have not been permanent residents, and many of our number have been young men and women, trained up in the Sabbath School, or attracted to it, who have been drawn away by the calls of business and the spirit of enterprise to other circles in and out of the city. In one year, about two hundred left the

Sabbath School, while an equal or greater number were added.

The school, for nearly twelve years under the superintendence of Mr. Chipman, has been sustained with Christian energy and success. He and the teachers have shown their faith in this institution by their works. Patient continuance in well-doing has not been without its reward. I may here refer to one much longer in the service than any of his associates, who has for years successfully sustained a large Bible Class of young men ; many of whom, through his faithfulness, are now members of this church and teachers in the school. Some now before me well remember, when strangers in our midst, that Simeon Taylor invited them to his class and to the sanctuary. The school has been the right arm of our strength. In it our moral and religious power have been developed. On this point your pastor can speak with confidence ; for, from the day it first assembled, till within a few months, he has not failed to visit it each

Sabbath, and to meet with the teachers for the study of the lesson, unless detained by sickness, or causes beyond his control. The experience of years has confirmed me in the wisdom of my course.

So signally had God blessed our efforts, that about two years since, other accommodations than our vestry and its adjoining rooms, were needed. A branch school was opened, which has been sustained by teachers from this church. It is under the charge of Mr. F. B. Joy, who has been unwearied in his efforts to give the gospel to those deprived of its blessings by Papal tyranny. In May last, when your pastor was laid aside from his labors by sickness, the whole number of teachers then in the school and its branch, was sixty-three, and the number of pupils five hundred and seventy-five, which, we believe, was the largest school in the city, connected with an evangelical denomination; and the largest number of teachers supplied by any church.

We have often been cheered in hearing

from those who have left us ; from some in remote regions, that they have carried with them the spirit of Christian enterprise, cherished at home, and become witnesses for Christ in more destitute localities.

As a church, we have purposed to keep prominent before our minds the idea, which, more than any other, gave us our existence, and hitherto our prosperity under God, that *we were to work for Christ*. You who have at different seasons united with us, are to-day my witnesses, that I have constantly urged the necessity of being “a peculiar people, zealous of good works.”

I have yet to speak of God's favor in richer blessings vouchsafed to this church and people. Before we occupied this house, God had blessed his truth to the conversion of souls. But within these walls we have seen greater manifestations of the Spirit's power. It is an interesting fact, one that calls for devout thanks to God, that not a year has elapsed since the

formation of this church, without the presence of his quickening influence, and the addition by baptism, of hopeful subjects of his renewing grace. A marked feature in the history of the church has been its gradual, but constant increase, under the ordinary and heaven-appointed means of grace. Seasons of special awakening, we have enjoyed, but these have been in answer to prayer, in connection with the regular ministrations of the word. When this word has been applied by the Spirit, and men have been awakened by its convincing power to seek in earnest their salvation, then the same means have been more frequently employed, and with the success that may always be expected by adhering to God's method of enlarging his kingdom. We have felt that any lack of his blessing was to be attributed to our lack of faith and fidelity. Accessions to our number have been made, some years, at the return of almost every communion season. Many of these have been gathered from Bible

Classes, where there has been a constant personal application of God's truth. We have been cheered by the frequent return of our baptismal seasons. They will long be remembered as solemn and impressive scenes, and many will recall them as the season when they felt the necessity of seeking Him who appointed the right, and commanded its observance.

The first candidate I shall baptize this afternoon, will be the four hundredth believer introduced into this church. The number baptized since its organization is two hundred and eighty, an average of twenty-two a year. The present number is two hundred and eighty-eight. With the increase of the church and congregation there has been an increase of strength and ability to aid others. From a condition of partial dependence, we have arisen to a position of independence, and have cultivated the spirit of benevolence as those who have freely received. We have cheerfully listened to the claims of the religious and benevolent objects of the

day, and promptly responded by our aid.

The heaven-imposed obligation and gospel liberty to expose and condemn *all* sin, to vindicate justice and righteousness when trampled in the dust by people or rulers, has never been called in question by any one who has worshipped at this altar. I hardly need repeat what you have so often heard, that we have no fellowship with oppression, intemperance, and kindred vices; nor, as a church, have we countenanced theatres, dancing, and other amusements of a corrupt city, whose influence and tendency are fraught with evils too well known to be tolerated. In this we have the unity which the reception and belief of gospel principles inspire. It is better to remain in the world, until we can "come out from it and be separate."

In this review of the past we have only been able to allude to some prominent events. There are many others, to us, of equal interest. I will briefly refer to a

few, which have a history, and which will aid you in recalling others.

Two young men, who entered heartily into the work in the early part of my ministry, and proved themselves true men of God, have for years been laboring among the heathen, and are among our most devoted and successful missionaries. I refer to Jewett and Thomas. The true spirit of missions was begotten and deepened at home, which eventually bore them hence to the Gentiles.

Another,* who was among the first pupils in this school, and who, after some years constant attendance yielded to the claims of Christ, also consecrated himself to the work of missions, was accepted by the Board of the Missionary Union, and would to-day have been among the benighted heathen had the Board had the means to send him.

One,† in like manner born of the Spirit, and nurtured in the bosom of this church,

* R. B. LOOMIS.

† Rev. WM. FITZ.

has become the pastor of a prominent church in a neighboring State, whose ministry God is now blessing with power from on high.

It has often been a source of gratification to us, to learn that so large a number of those who have left us, have become superintendents and teachers in other schools, showing that they have not lost the vital spirit of Christianity by change of locality. May this spirit pervade the heart of every member, at home or abroad, that Christ may be honored and his cause sustained. It may not be attributing too much to this spirit to add that the origin of two churches out of the city, may, in part, be ascribed to it. One of them has received such essential aid from one of our number,* that we have sometimes spoken of it as our branch church. I may not omit an incident in the services of this day, pleasant to us who have been praying and looking for results. Your

* G. W. CHIPMAN.

pulpit was this morning supplied by one who was formerly a scholar in this Sabbath School,* and who, after the lapse of years, returns to us a disciple of Jesus and minister of his gospel.

These results and incidents, perhaps of no special interest to others, are so to us, who have hardly stopped till this hour to consider whether we had a history. But I must forbear.

Yet, my brethren, you will unite with me in the acknowledgment, that God has led us in a way which we knew not, and has blessed us above our most sanguine expectations. The little one, *the eleven*, has literally become a thousand; while other thousands, during these years, have been brought under Christian influence, and directed to the "Lamb of God, which taketh away the sin of the world." It is not a vain thing to serve the Lord, and you have felt it, as letters have come to us from those we may never see again,

* Rev. GEORGE HOWELL.

who, when with us were among the most unpromising, assuring us that they had become the disciples of Christ, and expressing the warmest gratitude for what you had done for them, and perhaps forgotten.

Calculate, my dear brethren, if you can, what have been, or will be, the results of gathering a few neglected children—not one of whom is probably present to listen to my voice as I leave the vine which God had planted in his own way, and which, during these years while we have dug about it and watched over it, he has graciously watered with the gentle dews of heavenly grace, causing it to bear fruit after the purpose of his own will, and occasionally gathering its *ripened* fruit into his garner in heaven. To God belongs the glory. Surely his ways are not as ours. To the Saviour of sinners we ascribe praise and thanksgiving, that he dwells with men, and aids his people in their humblest endeavors to serve Him.

Remember that the elements of our

past success are a sure pledge of future prosperity. These have been faith in God, prayer, the stated ministry of God's truth, a mind to work and give for our own and other's aid, that love for the souls of men which prompts to efforts for their salvation, a division of labor so as to employ the greatest number, and a constant reliance on God for regenerating grace. Let these elements be represented by nineteen or nine, and God will be sure to make their power felt.

Standing, my brethren, at this point of our course, where we reluctantly separate, I am constrained to say, that as I have led the way, you have always been ready to accompany me. As God has imposed labor you have cheerfully shared it with me. At each step in advance, though sometimes taken with a struggle, we have gained the point by mutual sympathy and help. The pastor has not been left to contend alone. This has been seen, especially in our social religious meetings. A single fact is sufficient in this connec-

tion. Some of you remember the suggestions made at the first meeting of this kind which we held. From that hour to this, I have never called upon a member of this church to pray or speak ; and not often has there been unoccupied time to make such a request. The consequence has been, that we have never had uninteresting prayer meetings. They have greatly contributed to the spirituality of the church and attracted others to the place, where in answer to prayer, they have been brought to the foot of the cross. An element of prosperity well known and worthy of remembrance, has been union of heart, purpose, and effort. We have not forfeited our name, though given before the tests were applied. The strong bond of union and love, which first bound us, has never been ruptured, and though now embracing hundreds, I know not that it is weakened. Never in all the meetings of this church, from the first to the last, has the breath of discord or disunion ruffled the surface of our peaceful waters.

Never has the secret whisper of dissent or defection awakened fears for the peace of our Zion. Difference of opinion there has been, but hardly has it been known, so soon has unity of purpose and action predominated. How good and pleasant has it been to dwell together in unity. Let these and other elements of grace, now so deeply rooted, thrive, and results as cheering as those already named, will follow.

Shall I say more? My manner of life is known to you. I have been with you at your homes, in the hour of joy and prosperity, in scenes of sorrow and affliction, in your social gatherings, and in the sanctuary, where, may I add, "my speech and my preaching was not with enticing words of man's wisdom, but," when effective, "in demonstration of the Spirit and of power." And for what object? "That your faith should not stand in the wisdom of men, but in the power of God."

You who were first with me did not cast about for a costly edifice, and the

cushioned pew where wealth and fashion recline at ease, wasting the energies which, after the divine example, should be devoted to reclaiming the lost. You did not seek me, nor did I seek you ; but we both sought the work of God. We united and put our hands to it, not knowing what would be the result, leaving it with God to direct *us*, and fashion *it* after his own will and purpose. And behold to-day, what hath God wrought.

It was never my intention to build on other men's foundations in this city. My object has been to do what was left undone. The pilgrim of earth unblessed, whatever his rank or condition, has been, still is, the object of my regard. The fame and popularity most to be desired, is that unpublished save in the court of heaven, or the blessing of those ready to perish—the stranger, the widow and the fatherless—often expressed by emotions too deep for utterance. In this we have been happily agreed. We have not minded “high things.” Seldom, if ever,

has a minister of Christ prosecuted his work, for more than twenty-one years, with such constant incentives to persevere. The field has opened, and widened, and the calls to duty have multiplied even to over-taxing the physical energies. Sure I am that it has not often fallen to the lot of a pastor to hold his relation with a people so long, and carry away with him such pleasant memories. As God in his providence led to this connection, so in his providence, in laying me aside, has he dissolved it. But for this, I should not have been performing this service. Be assured, my brethren and friends, though the official connection has been dissolved, the stronger bond, the union of hearts, has not, and never can be severed. The struggle in leaving has been severe. Most of you have grown up with me, and I leave you with the feelings and affections of a father for his children. You will live with me while I live, and when we die, may it be to enjoy eternal life. This thought makes the separation tolerable.

I would here express my thanks to you, my deacons, for your sympathy, counsel and aid in my pastoral duties. Two of you are here, each with his beloved son, rejoicing in the Christian's hope. It will be my pleasant duty, at the close of these services—and the last act of my ministry—to baptize them into this fold. May God bless them and make them the joy of your hearts. My thanks are due to all who have attended on my ministry, for their co-operation and uniform kindness. The tokens of regard and affection,—and among them the late one from the ladies of this church and congregation,—have been gratifying to our feelings, and, if possible, will serve to deepen our affection, and to keep alive the dearest recollections of the past.

My brethren, new responsibilities will now be rolled upon you. Would that I could share them as in past years. I shall not forget you. Be faithful to your Saviour; have faith in God, surely the past will inspire it; slack not your efforts

in the good work begun ; be united ; love as brethren ; be steadfast in the truth ; be much in prayer, and the God of peace will be with you and bless you.

As I am about to leave you, a solemn and impressive inquiry arises. I see many in this assembly who have attended on my ministry, but have not yet become the followers of Christ. Is it because I have been unfaithful ? Have I failed to declare the whole counsel of God ? Have I failed to urge his claims and warn you in God's name ? Then God forgive me. May He also forgive *you*, if you have withheld from Him your hearts. May my Saviour, who sent me to you with messages of mercy and pardon, which have not been accepted, be gracious ; and, when my voice shall be heard no more, and he shall renew the offers of forgiveness and salvation through other servants, listen, repent, believe and be saved. I have often met you here, I must meet you at the judgment seat. My prayer is that I may meet you in heaven. The thought that when we

part to-day, I may not meet you there, gives an impressive solemnity to this last service, which none but a pastor feels. May God bless you. "Acquaint now thyself with Him and be at peace." My brethren, "be steadfast, unmovable, always abounding in the work of the Lord."

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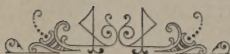
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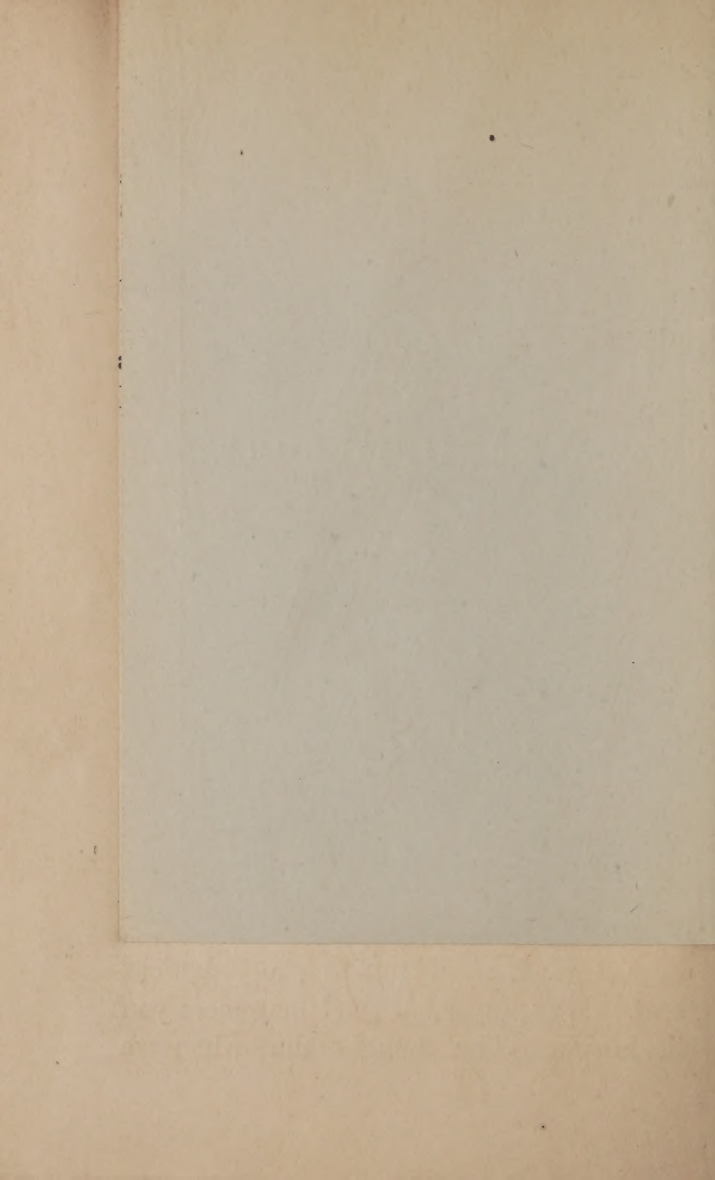


Unity Church. Unity Club.



1880-1881.





CHURCH HOPES

OF

1880-1881.

A new Church-Home, to be our own.

A Congregational Choral Service, led by our
Choir.

A Church Chronicle: our History, 1858 to 1880.

UNITY CHURCH.

ST. PAUL, MINN.

ORGANIZED FEB., 1872.

1880-1881.

WM. C. GANNETT, - - - *Pastor.*
274 Wabasha St.

BOARD OF TRUSTEES.

JOSEPH S. SEWALL, - - - *Chairman.*
EDWARD SAWYER, - - - *Sec'y and Treas'r.*
DANIEL McCAINE, CHANNING SEABURY,
ORLEN P. WHITCOMB, EVERETT H. BAILEY.

Miss S. B. BEALS, *Collector.*

For rent of pews and seats, apply to H. G. DeGraw.

USHERS.

H. G. DeGraw, O. P. WHITCOMB.

CHOIR.

Miss S. B. BEALS, *Organist.*

Miss H. N. HAYNES, W. W. COOK,
Mrs. A. DEMEULES, M. C. DIMMICK.

JOHN H. MANN, *Sexton.*
25 Rondo St.

Church Service on Sunday mornings at 10.30, closing with
interchange of greetings until the Sunday School begins.

A welcome waits in every pew.

THE BOND OF FELLOWSHIP.

"That we may all be one."

As those who believe in Religion,

As those who believe in Freedom, Fellowship and Character in Religion,

As those who believe that the Religious Life means the thankful, trustful, loyal and helpful life,

And as those who believe that a Church is a brotherhood of helpers, wherein it is made easier to lead such a life,—

We join ourselves together, name, hand and heart, as Members of Unity Church.

One hundred and six friends have signed this Bond of Fellowship. To sign it is a solemn act of faith and fellowship and consecration. All who in this reverent and earnest spirit feel that our Church-Home is truly theirs, and to whom none object, are welcomed heartily within the Fellowship. And as our children reach the age of sixteen years, we hope that they will join their names to ours upon our Home-Book. Signature involves no financial obligations to the Church, and confers no legal membership,—these matters being determined by Articles and By-Laws now under advisement. The Book is open for new signatures on New Year's Sunday. Friends wishing to join our Fellowship in this way, are requested to speak beforehand to the Pastor.

D. UNITY CHURCH IN ACC'T WITH ITS TREASURER. *Cr.*
For year, Oct. 1, 1879, to Sept. 30, 1880.

Deficit from 1878-9, \$	2.47	Subscriptions and	
Salary of Pastor, ---	1500.00	Contributions, \$	2533.05
Rent of Church, ----	500.00	Entertainments, ----	181.60
Choir, -----	227.33	Sunday Collections, ---	138.28
Janitor, -----	120.00		
Club Room Repairs, ---	189.76		
Miscellaneous, -----	45.70		
Fuel and Gas, -----	102.37		
West. Unit. Confer. ---	113.00		
Balance to credit, --	52.30		
Sept. 30, 1880,	\$2852.93		\$2852.93

UNITY SUNDAY SCHOOL.

"To live is to give."

W. C. GANNETT, *Superintendent,*

H. G. DE GRAW,

MISS E. B. GREENE,

Sec'y and Treas'r.

Librarian.

MRS. C. A. B. JILSON, *Organist.* LIZZIE B. SIMONTON,

A. P. SWANSTROM, *Chorister.*

C. RUSSELL TROWBRIDGE,
Librarian's Assistants.

TEACHERS.

Mrs. A. L. PERKINS,

Miss J. E. McCAINE,

Miss H. BOYDEN,

Mrs. L. L. SEWALL,

Mrs. F. P. SAWYER,

Miss S. RAMALEY,

Mrs. H. D. WEST,

Mrs. W. H. GRANT,

Miss A. H. DANIELS,

Mrs. C. A. B. JILSON,

Miss E. M. PATTEN,

Miss M. E. BEALS,

Miss S. B. BEALS,

Mrs. S. B. BEALS.

Mrs. M. C. CLARK,

Two older Conversation Classes.

140 Scholars,—95 girls, 45 boys.

The School begins at 12.15 with a Children's Choral Service, followed usually by a short address, and then by the class-lessons.

The Sunday School and Parish Library, containing about 475 books, selected for old as well as young, is open to all during the Sunday School hour. A new catalogue, classified by subjects, can be obtained from the Librarian for home-use.

Our children are requested to remember the Thanksgiving Baskets; the Orphan Asylum at Christmas; the Flower Mission in summer; and their "little sister" Sunday School, white and black, among the mountain-folk of Georgia, whom they undertake to supply with Sunday School papers, etc.

The Sunday School is supported by the "Children's Penny" brought each Sunday, by the Church collection of the first

Sunday of each month, and by special donations which are always welcome.

Dr. S. S. TREASURER'S STATEMENT FOR 1879-1880. *Cr.*

Library books, etc.,--\$34.15	Balance, Sept. 1, 1879, \$11.87
Singing books, "Day Springs," etc.,----- 25.97	Church collections,--- 70.12
Christmas expenses,-- 39.50	"Children's Penny,"- 51.98
Picnic expenses,----- 25.90	Donations, etc.,----- 5.90
Balance to credit, Sept. 1, 1880, ----- 14.35	
<u>\$139.87</u>	<u>\$139.87</u>

CHILDREN'S CALENDAR.

1880-1881.

The "Q. F. U." Society meets every other Saturday afternoon : see page 15. For "True Helpers," see page 6.

<i>Sept.</i> 5. First Sunday.	<i>March.</i> Lessons on "Slavery in the U. S., its Consequences, and its Abolition."
<i>Sept.</i> Lessons on "Relig. Doctrine" end.	
<i>Oct.</i> Lessons on "Sermon on Mount" begin.	<i>April.</i> Lessons on "Childhood of Jesus" begin.
<i>Oct.</i> 10. "True Helpers."	<i>Apr.</i> 3. "True Helpers."
<i>Nov.</i> 21. Th's'g Service, with Basket Offerings.	<i>Apr.</i> 17. Easter Service.
<i>Dec.</i> 4. "Q. F. U." Fair.	<i>April.</i> "Q. F. U." Dramatics.
<i>Dec.</i> 19. Forefather's Sunday	<i>June</i> 5. Flower Sunday.
<i>Dec.</i> 24. Christmas Frolic.	<i>June</i> 26. "True Helpers"; the last Sunday.
<i>Dec.</i> 26. Christmas Service.	<i>July.</i> Our Picnic.
<i>Jan.</i> 2. Emancipation Day.	
<i>Jan.</i> 9. "True Helpers."	
<i>Feb.</i> "Q. F. U." Masquerade Party.	

CHURCH WORK.

(1) TEACHERS' MEETING.

The Sunday School Teachers, with Mr. GANNETT and others interested, meet at each other's houses every Friday afternoon, from 3 to 5.30, to prepare together the Sunday School Lesson. All are welcomed to these conversations.

(2) "TRUE HELPERS."

(Organized April, 1878.)

"For their Sake."—"On Honor."

The "True Helpers," a Temperance Society with a three months' pledge, invites to its membership all, old and young, men and women, boys and girls (over eight years old), whether connected or not with Unity Church,—all who, for the help it may give to themselves or to others, are willing to signalize in this open way their intention to abstain from all alcoholic drinks. The Society's mottoes are "For their Sake" and "On Honor." Its aim is to promote Public Spirit, Temperance, Honor,—three in one. Its pledge expires and is renewed every three months, during the Sunday School hour. (See *Children's Calendar*, above.) Membership-fee each time, 10 cts. The money thus collected is spent for some Temperance purpose,—these last two summers in aiding to sustain the Free Ice Water Barrels on the streets.—Average membership last year, 39. Balance in Treasury, Nov. 1, \$10.48.

W. C. GANNETT, *President.*

MRS. S. H. CHAPIN, *Sec'y and Treas'r.*

Additional Directors,

A. H. WIMBISH, ADDIE MC CAINE, J. HOWARD RAMALEY.

(3) LADIES' BENEVOLENT SOCIETY.

(Organized March, 1876.)

Meets every Thursday afternoon, from 2 to 5 o'clock, in the "Art Room," from September to June. It gives employment to needy women, provides clothing for the poor in special cases, and offers well made garments for sale at very low prices on Thursday afternoons at the Room. Annual membership, \$1.00: and all our ladies are invited to join the Society, if they cannot also give their time,—since the sale of garments will not equal the cost of material and labor. Balance in Treasury, Sept. 1, 1880, \$71.22.

Names of women who need employment or garments are asked for.

MRS. M. C. CLARK, *President*.

MRS. S. B. BEALS, *Sec'y*.

MISS E. B. GREENE, *Treas'r*.

(4) CITY RELIEF WORK.

Our people are requested to remember regularly each and all of these Societies, if they can, with yearly membership-subscriptions. Our "Manager" for each will be glad to act as Treasurer.

Home for the Friendless. Manager from Unity Church, MRS. S. B. BEALS. Annual membership, \$2.00.

Protestant Orphan Asylum. Managers from Unity Church, MRS. J. L. BAILEY, MRS. F. P. SAWYER. Annual membership, \$2.00.

St. Paul Relief Society. Managers from Unity Church, MISS C. R. SEABURY, MRS. M. C. CLARK, W. C. GANNETT. Annual subscriptions desired.

Anti-Cruelty Society. Managers from Unity Church, A. H. WIMBISH, W. C. GANNETT. Annual membership, \$1.00.

Woman's Christian Home. MRS. F. P. SAWYER will receive donations for this Home.

The Flower Mission, which has met for the last three summers in some one of the city churches, asks our children for a garden-bed next spring when they lay out their gardens, and invites the aid of our ladies in arranging the flowers and distributing them among the Hospitals, etc.

(5) WESTERN UNITARIAN WORK.

Western Unitarian Conference. Next Annual Meeting to be held in St. Louis, in June, 1881. Our collection for the Conference is taken up in October.

West. Unit. Sunday School Society. Next Annual Meeting in St. Louis, as above. Annual membership, \$1.00. Life membership, \$10.00.

By vote passed at the last Annual Meeting, the Teachers of the Western Liberal Sunday Schools are requested, as such, to become Annual Members.

Women's Liberal Religious Union of the West. Contributions requested in May, 1881.

"Unity," our little Western fortnightly, whose motto is "Freedom, Fellowship and Character in Religion." Yearly subscription, \$1.50. Year begins March 1: subscriptions for 1881-1882 requested in February.

UNITY CLUB.

(Organized April, 1877.)

"Dwell together in Unity."

Unity Club is the social and educational side of our Church-life. All persons connected with the Church, and outside friends who are introduced by members, are invited to its membership. Its Constitution, still unwritten, is supposed to be, "Our aim,—to get good and to do good. Our method,—to get good times by giving them." Besides the General Meetings, it has Branches and Classes separately organized. Annual membership for all General Meetings, for persons over twenty-one years old, \$1.00; for those under twenty-one, 50 cents.

Last year, the Club had 105 members.

GENERAL MEETINGS

are held in the Club Room on alternate Tuesday evenings from September to May, beginning (except on the "Social" evenings) at 7.30. Entertainments begin at 8. The entertainments are in the hands of Five Committees, each having charge of three evenings during the season.

Dr. CLUB TREASURER'S STATEMENT FOR 1879-1880. Cr.

Fuel and Gas,.....	\$12.34	Balance, Sept. 1, 1879, \$	.27
Janitor,.....	24.00	Membership-fees,....	52.50
Social Com. expenses, 10.07		Donations, etc.,.....	10.65
Dramatic " " 6.35			
Amusement Com. exp., .50			
Repairs, etc.,.....	3.30		
Balance to credit,			
Sept. 1, 1880,....	6.86		
	<u>\$63.42</u>		<u>\$63.42</u>

1880--1881.

W. C. GANNETT, *President.*DAN'L MC CAINE, *Vice-President.*Miss EMMA KELLEY, *Sec'y and Treas'r.*JOHN DEGRW, *Care-Taker.*

HOSPITALITY COMMITTEE.

(The special Hosts at every meeting.)

J. D. LUDDEN, *Chairman.*

GEORGE WEITBRECHT,	Mrs. F. WILLIUS,
FRANK L. BANCROFT,	Mrs. J. D. LUDDEN,
DAVID MC CAINE,	Mrs. F. C. GERSTING,
WALTER L. CHAPIN,	Mrs. M. C. CLARK.

SOCIAL COMMITTEE.

Miss J. E. MC CAINE, *Chairman.*

Mrs. S. H. CHAPIN,	Miss C. W. SEWALL,
Mrs. M. L. MAGEE,	Miss J. BOYDEN,
Mrs. G. WARE,	Miss G. A. RYDER,
Mrs. A. M. HART,	H. G. DEGRW.

MUSIC COMMITTEE.

Miss H. N. HAYNES, *Chairman.*

Mrs. C. BANCROFT,	J. R. TINKHAM,
Miss S. B. BEALS,	J. I. PORTER.

EDUCATION COMMITTEE.

WM. H. KELLEY, *Chairman.*

L. M. BURRINGTON,	Miss S. D. CHAPIN,
Mrs. S. B. BEALS,	Miss M. J. NEWSON,
Miss S. A. MAYO,	Miss H. BOYDEN.

DRAMATIC COMMITTEE.

Miss S. B. BEALS, *Chairman.*

Miss E. M. PATTEN,	A. P. SWANSTROM,
Miss H. B. NEWSON,	HENRY KROGSTAD,
Miss M. C. MACY,	SAM'L SEWALL.

HOUSEHOLD ART COMMITTEE.

Mrs. F. P. SAWYER, *Chairman*.

Mrs. E. M. ESTABROOK, Mrs. E. G. ROBINSON,

Mrs. C. C. DECOSTER, Dr. P. S. HASKELL,

Mrs. M. GRANT, P. LONG,

Miss A. H. DANIELS.

FINANCE COMMITTEE.

The Chairmen of the above-named Committees.

"ROUND TABLE" COMMITTEE.

(For interlending of magazines and papers.)

Mrs. J. DEGRAW, Miss. S. RAMALEY, HOWARD RAMALEY.

EDITORS OF THE CLUB PAPER.

Mrs. H. D. WEST, WM. MCCAINE,

Mrs. E. M. COMSTOCK, Mrs. H. J. MCCAINE.

CLUB CALENDAR.

Sept. 14.—Discussion of winter plans.

Sept. 28.—*Social*: Tea, 6.30-8. Election of Committees, etc.

Oct. 12.—*Music*: Selections from Bach, Mozart, Handel, Beethoven, with short accounts of each.

Oct. 26.—*Education*: "Moral Education in Public Schools." Reading by Miss H. BOYDEN. Papers by Mrs. J. DEGRAW, L. M. BURRINGTON, DAN'L MCCAINE, followed by discussion.

Nov. 9.—*Dramatic*: "The Rough Diamond."

"One of You Must Marry."

Nov. 23.—*Household Art*: "Some Difficulties of House Decoration".....P. LONG.

"Home Hygiene".....Dr. P. S. HASKELL.

Discussion after each paper.

Dec. 7.—*Social*: Tea, 6.30-8.

Club Paper: Editors, Mrs. H. D. WEST, Mrs. E. M. COMSTOCK.

- Dec. 21.—**Music:** "Musical Essay"J. R. TINKHAM.
 Selections from Haydn, Mendelssohn, Schubert,
 Chopin, with short accounts of each.
- Jan. 4.—**Education:** "Kindergartens:" Papers by Miss
 M. J. NEWSON, Mrs. M. C. CLARK and Mrs. M. A.
 CHANEY, followed by discussion.
- Jan. 18.—**Dramatic:** "A Dickens Charade."
 Scene 1. From "Bleak House."
 " 2. " "Martin Chuzzlewit."
 " 3. " "Pickwick."
 " 4. " "Martin Chuzzlewit."
 The whole word a scene from "Old Curiosity Shop."
- Feb. 1.—**Household Art:** "The 'Eastlake' Principle in
 Decoration"Mrs. E. M. ESTABROOK.
 "The Decoration of our new Church Parlor and
 Club Room"Mrs. M. GRANT.
- Feb. 15.—**Social:** Tea, 6.30-8.
 Club Paper: Editors, Mr. and Mrs. WM. McCAINE.
- Mar. 1.—**Music:** "Wagner"J. R. TINKHAM.
 "Modern Musical Composers." Miss H. N. HAYNES.
 Selections from Wagner, Schumann, Gounod, Rub-
 enstein, Strauss.
- Mar. 15.—**Education:** "School Training for Cit-
 izenship,.....L. M. BURRINGTON.
 "Industrial Education,".....Miss A. H. DANIELS.
 "Mechanics for Boys".....Miss M. E. BEALS.
 "Mechanics for Girls".....Miss E. M. PATTEN.
 "House-Work".....Miss J. E. McCAINE.
- Mar. 29.—**Dramatic:** "Withered Leaves." "Little Rebel."
- Apr. 12.—**Household Art:** "Household Art in Japan."
Mrs. F. P. SAWYER.
 "Japanese Fans, Screens" ..Mrs. E. G. ROBINSON.
 "Japanese Pottery"Mrs. C. C. DE COSTER.
 "Japanese Painting"Miss A. H. DANIELS.
 With illustrations.

UNITY CLUB BRANCHES.

(I.) ART HISTORY CLASS.

Second Year.

This Class meets in the "Art Room" every other Tuesday evening, alternating with the General Meetings. All friends interested in the study, whether belonging or not to the General Club, are invited to become members of the Class. Class-membership for the year, 50 cents. Meetings begin at 7.30 o'clock. Study begins at 8. The study this winter continues last year's course on the Growth of Painting. Books and photographs from the East are obtained to help the essayists,—several outside friends in the city, also, kindly opening their collections to our use.

In last year's study, 48 papers were written by 37 different persons: average attendance, 42: 239 photographs were bought by members: expenses paid mainly by the proceeds of a special Exhibition evening.

Committee for 1880-1881.

Miss E. B. GREENE, *Chairman*.

Miss J. E. MCCAINE, *Sec'y and Treas'r.*

Miss A. H. DANIELS, J. D. ESTABROOK, W. C. GANNETT.

ART CLASS CALENDAR.

- Oct. 5.—Guido Reni, Domenichino...Mrs. E. M. ESTABROOK.
 Carlo Dolce, Sassoferrato ...Miss A. H. DANIELS.
 Caravaggio, Salvator Rosa.....W. C. GANNETT.
- Oct. 19.—Spanish Art, its Rise and Characteristics,.....
Miss. S. D. CHAPIN.
 MurilloMiss M. C. MACY.
- Nov. 2.—Beginnings of Painting North of the Alps.....
Miss L. A. LONG.
 The Van Eycks.....J. D. ESTABROOK.
 Memling and Matsys.....W. L. CHAPIN.

Nov. 16.—Albert Durer: the Man.....	Miss E. B. GREENE.
His Paintings.....	Mrs. F. P. SAWYER.
His Engravings.....	Miss J. E. MCCAINE.
Nov. 30.—Hans Holbein: the Man.....	Miss H. BOYDEN.
His Paintings.....	Mrs. M. GRANT.
His "Dance of Death".....	P. LONG.
Dec. 14.—Rubens: the Man.....	Miss S. A. MAYO.
His Paintings.....	Mrs. J. DEGRAW.
Dec. 28.—Vandyke.....	Mrs. S. B. BEALS.
The Genre Painters.....	Mrs. H. G. BLAKE.
Jan. 11.—Rembrandt: the Man.....	Mrs. E. M. COMSTOCK.
His Works.....	Miss S. B. BEALS.
Certain Famous Pictures.....	Miss M. J. NEWSON.
Jan. 25.—Poussin, Claude Lorraine.....	Miss E. B. GREENE.
Le Brun, Watteau.....	Miss E. M. PATTEN.
Greuze, Vernet, David.....	Mrs. M. C. CLARE.
Feb. 8.—Hogarth.....	Miss M. E. BEALS.
Sir Joshua Reynolds.....	WM. MCCAINE.
Feb. 22.—Turner: the Man.....	Mrs. H. J. MCCAINE.
His Works.....	Miss A. H. DANIELS.
Landseer.....	Miss E. M. PATTEN.
Mar. 8.—Kaulbach.....	Miss S. B. BEALS.
Ary Scheffer.....	Mrs. N. F. MACY.
Delaroche.....	Mrs. M. C. LONG.
Mar. 22.—Benjamin West, Copley.....	Mrs. E. M. ESTABROOK.
Allston.....	Mrs. M. A. CHANEY.
Stuart.....	Mrs. E. A. JOHNSTON.

(2.) READING CIRCLES.

Third Year.

One Circle meets every Tuesday evening, from 7.30 to 9.30, at Mr. JOHN DE GRAW'S, 245 Cedar St. All are welcomed. The reading is intended as a thread for conversation. Last year the Class spent the winter on the first volume of

Emerson's Essays; the average attendance, 15. This winter the subjects are to be chosen by months: at present arranged,—

For October—Chapters from “Spencer's Introduction to Sociology.”

For November—“Dickens Readings.”

H. G. DE GRAW, *Chairman.*

Another neighborhood Circle meets from home to home of the members on Sunday evenings from 6.45 to 9.30. Subject for the winter, “English Literature.”

WM. MCCAINE, *Chairman.*

(3.) THE CHILDREN'S BRANCH.

OR “Q. F. U.”

Second Year.

“Let's do the best we can.”

The “Q. F. U.” meets in the Club Room every other Saturday afternoon, from 2 to 5.30. Membership open, under approval of the Q. F. U. Officers, to all our boys and girls, and to their friends over eleven years old,—the size of the room limiting the number of young members, however, to about one hundred. Grown-up friends, also, allowed to become members. Single memberships for year, 25 cents. Family-membership, 50 cents.

Until Christmas, the first two hours will be spent in preparation for the Q. F. U. Christmas Fair: there are five classes in Doll-Dressing, Crocheting, Knitting, Fancy Work, and Scroll-Sawing,—besides the tots. The third hour spent in singing, under the instruction of Prof. Priem. The last half-hour in dancing.—After Christmas, the first hour in fancy work, etc., the second in singing; and, for the rest of the afternoon, dancing and simple dramatics will alternate from meeting to meeting.

Last year, the Q. F. U. numbered 107 young members, 23 older members, 2 foreigners,—in all, 132.

Dr. Q. F. U. TREASURER'S STATEMENT, 1879-1880. *Cr.*

Entertainments,-----	\$22.10	Entertainments,-----	\$31.58
Supplies,-----	18.30	Membership-fees,----	13.00
Music,-----	17.00	Sales,-----	1.85
Janitor,-----	5.00		
Gas, Wood,-----	12.00		
Balance to credit,----	22.03		
Sept. 1, 1880.	\$96.43		\$96.43

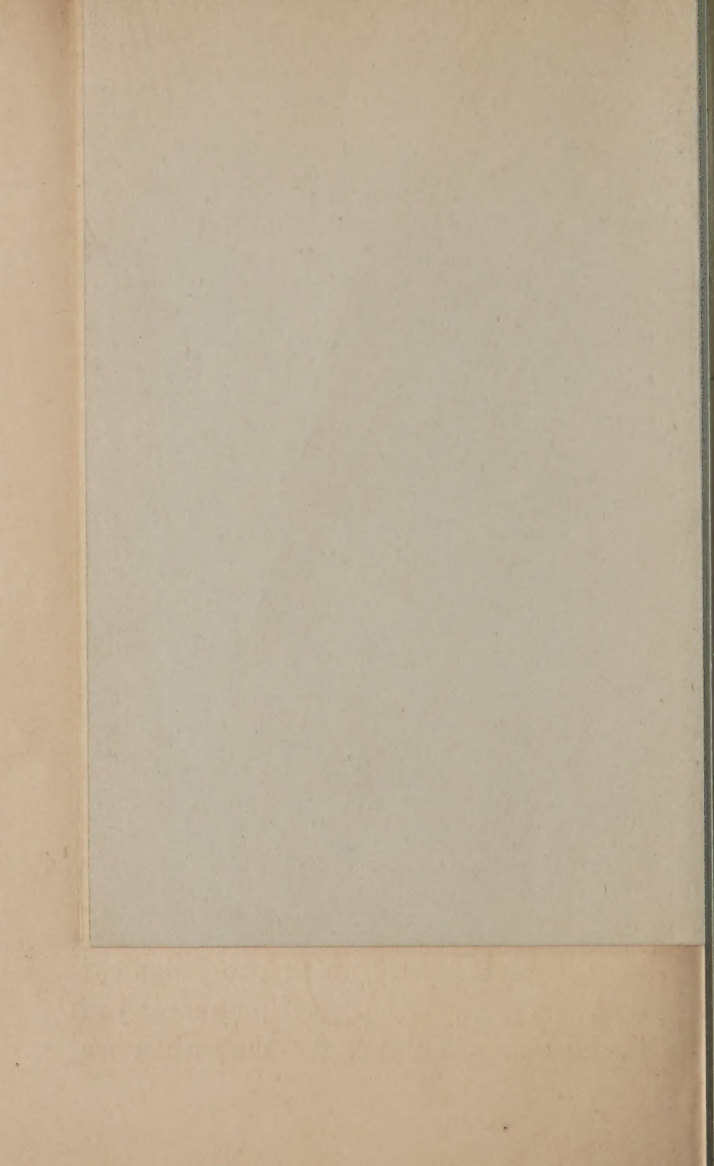
1880--1881.

Miss M. E. BEALS, *President.* DELIE E. CHANEY, *Secretary.*
 Mrs. N. F. MACY, *Treasurer.*

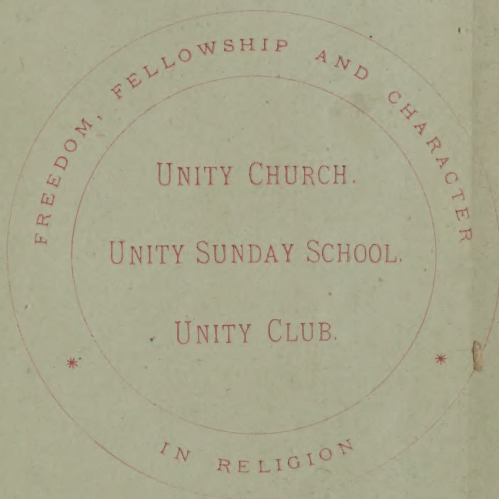
Committee.

Mrs. M. McDONALD,	Mrs. E. R. TROWBRIDGE,
Mrs. M. C. LONG,	HATTIE H. BARSTOW,
Miss A. H. DANIELS,	KATIE A. MAYO,
Miss S. RAMALEY.	

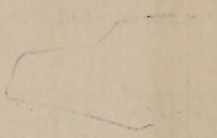




15-
15-
1882-1883.



St. Paul.



UNITY CHURCH.

UNITY SUNDAY SCHOOL.

UNITY CLUB.

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OUR NEW CHURCH-HOME,

AND

OUR HOPES.

ON Feb. 11, 1872, a few persons climbed two flights of stairs to meet Mr. Effinger and hold together their first Sunday Service in "Knauff's Hall,"—wondering whether there would be a second. Mr. Effinger's work lasted. On Jan. 29, 1882, they held their first service in a Church-Home of their own, happy and thankful; for their dream had come true. Ten years of quiet growth, of brave endeavor, often of hard struggle, lay between.

A CHURCH-HOME. For the sake of friends who cannot see it, let us set down here that even in its architecture it suggests that name: it looks like a Church that serves home-purposes, or a home that serves Church-purposes; and as it looks, it is. The good people of the city scarce know what to call it. It is virtually two small halls, one over the other, with a home-annex in the rear. The upper hall, finished but not furnished, will seat about three hundred and twenty-five in pews. The lower—"Unity Club Room"—seats about two hundred and fifty in chairs; and the chairs being movable, the room becomes whatever we will have it,—a Church and School-room, as at present, on Sunday mornings; perhaps a Free Reading Room with tables, on Sunday afternoons; the children's play-room on a Saturday; our social room on week-day evenings. Behind the upper hall is a noble parlor for smaller meetings, made beautiful by friends who gave us,—one the soft-toned paper, one the great cherry mantel-piece, one the tiled hearth, one the table-cloth. Under the parlor and behind the Club Room lie kitchen, dressing-rooms, a wonderful pantry, and a dining-room, in which we do everything but dine. Over the parlor lies the great church-garret! All is simple; nearly all is pretty; all comes into use. Not on Sundays only, but four or five days out of the seven, the Church opens for one gathering or another.

It has cost more than we expected,—of course. First, there were unforeseen expenses in securing a solid foundation in what proved to be a sort of peat-bed! Then our contractor, when two-thirds through his work, was obliged, against his will, to give up his con-

tract and throw on us a large loss involved in his under-estimates of cost. And then the usual extras and after-thoughts pressed for acceptance. As result mainly of our accidents we have a better Church than we should have allowed ourselves, could all have been foreseen; but have had to face, or have still to face, a corresponding cost. Through all the strain two things have saved us from serious danger,—the pledge we took together at the outset that the building should in no case involve more than \$3,000 debt, and the generous help of outside, mainly of eastern, friends.

The story in figures may be told thus:—

Given by our own people:

First subscription (1880-81), \$7408.50: less \$68.75 unpaid Oct. 1, 1882.....	\$ 7339.75
Second subscription (Jan. 28, 1882), \$2511 00: less \$323.50 unpaid Oct. 1, 1882.....	2187.50
Interest on subscriptions.....	288.74
Church Fair.....	981.04
	\$10,797.03

Borrowed.....	3,000.00
Given by outside friends in St. Paul.....	611.00
Given by friends at the East.....	6,665.00
	\$21,073.03

Cost of Lot.....	\$ 2799.52
Cost of grading, sewers, building, and the furnish- ing thus far.....	18,245.96
Balance on hand, Oct. 1, 1882.....	27.55
	\$21,073.03

Of our first subscription, therefore, less than one per cent. remains unpaid. Of the second, most of the \$323.50 still unpaid is not due until Dec. 1. By that date every dollar offered by any of our people will probably be a dollar paid.

Friends, east and west, as the figures show, have given us over one-third of our Church-Home. We believe that their money has been well invested; that it has not been given simply to us; that Unity Church, standing, speaking, working for the more daring Faith and the Higher Life in St. Paul, will gradually do the good for which the givers, in giving, must have hoped. But, meantime, we, who personally get the chief pleasure of the Church, feel very grate-

ful to those to whom we owe so much of it; and we take this opportunity of returning them our warmest thanks.

Five thousand dollars of this eastern help came from those who gave it, more or less, as a memorial of their love for their old pastor or friend, Ezra Stiles Gannett. Once, and then again, when they heard of our unexpected stress, they came to our aid. Those friends may be glad to hear that a beautiful picture of Dr. Gannett, a mate to the one in their own vestry, is hanging in our Church Parlor,—a gift to his son from teachers of the Sunday School.

What remains to be done? To furnish the upper hall, or Church Room proper, with carpet, pews, pulpit, chandeliers, and possibly another furnace. But for use this winter the chandeliers and furnace, and even the pulpit, are not necessary. The carpet and pews, it is thought, will cost about \$1350. Towards this sum we have the \$27.55 in hand and the \$392.25 to be paid by Dec. 1, leaving \$930 to be raised. Our last Christmas Fair cleared this amount: and, relying on a few more subscriptions and equal interest in our coming Fair, the Building Committee feel at liberty to make arrangements for the pews at once, and to hold out the hope that by the next Annual Meeting (Jan. 27, 1883) the Church Room may be ready for use. That secured, the pulpit and chandeliers come next. Beyond that lies the debt of \$3000, for which we should bend to take another strong lift all together, when we feel a little rested from our present effort. Beyond *that*—beyond that, we dimly hear the sound of an \$1800 organ! But this is luxury; and the "Church" will be nearly as good, if the empty niche waits for it twenty years. In fact, till we have learned to sing to it, its presence would only shame us.

Let all, then, join hands to make the next Fair a success. It is to be on Thursday and Friday, Dec. 7-8, in the smaller Market Hall. And should this little Calendar reach any outside friends disposed to help us with Fair articles or Christmas gifts, we shall be glad of every such ally.

A few words about our Sunday Service. For us the secret of church-going is not "duty," but "pleasure": and the elements of the pleasure are mainly two,—the meeting and greeting of friends

who enjoy meeting each other; and the looking, side by side, in the direction of our strong trusts and our higher purposes. Each Church Service, for those who get the best of it, is a glad and solemn going together to a mountain-top that lies above the work-days; or liken it to the old family-worship that used to make a silent freshening in home-mornings. To hear a sermon is the small part of church-going; it fulfils its best use by harmonizing with, rather than dominating, the service as a whole. In other ways, too, the minister helps; but at most his part is hardly half. To make the service beautiful (1) by friendship, and (2) by the earnest grace of all that the people say and do together,—so beautiful that none used to it will lightly lose its *pleasure* from the week,—that is what mainly makes the Sunday meeting dear and helpful; and the very words show that the people's part on Sunday mornings is large, larger than the minister's. What is said on page 9, in speaking of our "Bond of Fellowship," hints more of this: those of us to whom that page means little are rather church-guests than our "Church People," however generous their aid in other important ways.

Now, our Church has, I think, a good deal of "friendship" in its meetings. The after-service lingerings show it. Perhaps in greeting one another we do not think enough of those who stand among us, not as yet well known: let us do better here,—but let us ask such friends to try to measure the church-pleasantness by its warmth to insiders rather than to outsiders; it is all for *them*, too, if they care enough for it to enter into our activities, and let acquaintance grow, and themselves become insiders. A Church-Home worth joining can not be "joined"; it has to be *grown to*.

But in the other point that helps to make the Sunday meeting dear, we have more to learn. The people's part in the meaning and the grace of their church-hour includes participation in its song. Our service in its several movements,—for each service is like music shaping itself around a central theme—is already attractive; but not until the people lift their voices together in all the choral parts can it begin to be as beautiful as it might be. The *people* at worship,—that moves. The foundation of church-music is the people's voice: *then* comes the choir, and then the organ-glory. And this means not a less noble, but a greater and nobler, function for the choir: they cease to be a mere annex to the congregation, and become its leaders. A heartless or uninterested or unworthy singer in a choir is pro-

fanity almost as great as a heartless or uninterested or unworthy minister in his part; while a choir *at worship* in its song is inspiration and leadership to all. We owe very much of the present pleasure of our church-hour to those who have so long been with us in our choir, and so truly put their heart's earnestness into their work. Let us gradually give them their higher place among us by learning how to follow their leading. Few of our churches, east or west, realize as yet how beautiful, tender, uplifting, and therefore how dear, a congregational service of worship can become. Our Wednesday evening Glee Club (see page 23) may aid us much in this direction. Those half-afraid to hear their voice can hardly help the Church more this winter than by joining that class, and so gaining courage to contribute to our Sunday service.

Young as we are, we are the eldest of the three Unitarian Societies in Minnesota, and the only one that has a home of its own. In last year's Calendar we welcomed Mr. Simmons as a neighbor-minister in Minneapolis; and now it is a pleasure to record the arrival of Mr. and Mrs. Kristofer Janson in the same city, to carry on a Liberal religious movement among their Scandinavian countrymen. In his own land Mr. Janson is a poet of no small repute. On Oct. 31 we hope to welcome these friends to Unity Club. (See page 19.)

And now that we have a Unity Church-Home of our own, let us take care to deserve it! Let us try to earn a right to every inch of its convenience and its pleasantness by the good use we make of it for others and ourselves! The Calendar below hints the work in hand or in hope for this winter.

W. C. GANNETT.

October, 1882.

Unity Church

OF
ST. PAUL, MINN.

ORGANIZED FEB. 25, 1872.

"That we may all be one."

1882-1883.

WM. C. GANNETT, - - - *Pastor.*
640 St. Peter, corner Iglehart St.

BOARD OF TRUSTEES.

EDWARD SAWYER,	- - -	<i>Chairman.</i>
CHANNING SEABURY,	- - -	<i>Secretary.</i>
EVERETT H. BAILEY,	- - -	<i>Treasurer.</i>
JOSEPH S. SEWALL,		JOHN D. LUDDEN,
ORLEN P. WHITCOMB,		DANIEL MCCAINE.

CHOIR.

Miss S. B. BEALS, *Organist.*

Miss H. N. HAYNES,	G. WILLRICH,
Mrs. A. DEMEULES,	O. C. WEATHERBY.

USHERS.

W. H. WHITING,	W. L. CHAPIN,	W. B. STICKNEY.
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CHURCH CHRONICLER.

W. L. KELLEY.

FINANCE COMMITTEE.

C. SEABURY,	O. P. WHITCOMB.
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MUSIC COMMITTEE.

O. P. WHITCOMB,	Miss H. N. HAYNES.
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BUILDING COMMITTEE.

J. S. SEWALL, <i>Chairman,</i>	Mrs. F. P. SAWYER,
W. C. GANNETT,	Mrs. M. C. CLARK.

For rent of pews and seats, apply to

W. L. CHAPIN, *Collector*, 561 Pine Street.

Church Service on Sunday mornings at 10:30, closing with friendly greetings until the Sunday School begins at 12:15.

A welcome waits in every pew.

THE BOND OF FELLOWSHIP.

THE SERVICE OF FELLOWSHIP AND CONSECRATION.

As those who believe in Religion;

As those who believe in Freedom, Fellowship and Character in Religion;

As those who believe that the Religious Life means the thankful, trustful,
loyal and helpful life;

And as those who believe that a Church is a brotherhood of helpers,
wherein it is made easier to lead such a life.—

We join ourselves together, name, hand and heart, as Members of Unity
Church.

To sign this Bond of Fellowship is a solemn act of faith, of brotherhood, and of consecration. Of *faith* in certain high ideals of life, which we revere as more important than any intellectual beliefs whatever. Of *brotherhood* to the men and women who here join themselves together, "name, hand and heart." Of *consecration*, because one cannot take a pledge like this, of religious faith and fellowship, save in a reverent, earnest and unselfish spirit. Our Church is a larger Home, into which our separate homes all open. As in a home, Love is its spirit and Service is its law. Whoever shows the spirit and keeps the law is a true church-member, however small in years or powers or beliefs. To forget the spirit and the law is to withdraw from the true membership, however large one's contributions otherwise. To join our Church, then, is to enter into a Covenant of Love and Service and Right Endeavor with each other,—and to do this thoughtfully and reverently, as before One whom most of us rejoice to think of as "Our Father."

All who in this reverent and earnest spirit believe that our Church-Home is truly their Church-Home, and who feel that that which our Church stands for in religion is what they mean their life to stand for,—all such, provided none show good reason for objection, are welcomed heartily within our Fellowship.

Once a year, at a "Service of Fellowship and Consecration," held on New Year's Sunday, the general Welcome is given and the Home-Book opened for new signatures; or it is opened oftener, if

desired. As one by one our children reach the age of sixteen years, we hope that their love for the Church and what it means will lead them to place their names with ours upon the Home-Book. Whoever wishes to enter our closer Fellowship in this way, is requested to speak beforehand to the Pastor. The names of one hundred and fifty friends stand now upon the Book.

FESTIVAL SUNDAYS.

THE WELCOME TO OUR NEW BORN.

Besides the New Year's "Service of Fellowship and Consecration" just alluded to, we have usually four other Festivals on Easter, Flower, Harvest and Christmas Sundays. In these services the Church and School congregations join, the children preparing special choral music.

During the service on Flower Sunday in June we welcome the little ones who by birth have joined our number during the previous year or two—the School taking part in the welcome. All mothers and fathers who have new-born children in their homes are invited to bring them to the Church that day, to receive among us, their friends, the name by which they shall be known on earth.

For the Harvest Festival, coming just before Thanksgiving Day, all are invited to send, through the Sunday School children, supplies that will help to make it a Thanksgiving Week in homes not well provided for; also to consult with the teachers about friends personally known to them, who may be glad to receive such supplies.

THE BUSINESS ORGANIZATION.

THE ANNUAL CHURCH MEETING.

Signing the Bond of Fellowship involves no financial obligations to the Church, and confers no legal membership—the latter, as determined by the Articles of Incorporation, being conditioned, for both men and women, on an age of twenty-one years or more, a year's regular attendance at the Church Services, and a yearly subscription of at least five dollars to the Church Treasury. It is hoped

that all our people will show their interest in the welfare of the Church by qualifying themselves individually, not as families, to take an active part by voice and vote in the Annual Business Meeting. This meeting is held at the Church on the last Saturday of January (Jan. 27, 1883), at which time one Trustee is elected by ballot for a term of seven years. By invitation of Unity Club we all take tea together in the Club Room on that evening, and after tea transact our business.

Church Treasurer's Report.

Oct. 1, 1881—Oct. 1, 1882.

<i>Received.</i>		<i>Expended.</i>	
Bal. on hand, Oct. 1, 1881..	\$ 26.64	Pastor's salary	\$1500.00
Regular subscriptions.....	1869.73	Choir.....	232.00
Gifts and special subs.....	385.00	Rent, Janitor, Fuel, etc....	432.71
Sunday collections.....	176.85	Insur., Int. on debt, etc...	318.38
Unity Club, etc., for wood, gas, etc.....	47.00		\$2483.09
Hymn Books sold.....	18.45	Bal. on hand Oct. 1, 1882...	40.58
	<u>\$2523.67</u>		<u>\$2523.67</u>

WESTERN UNITARIAN WORK.

"Freedom, Fellowship and Character in Religion."

Western Unitarian Conference. The motto on its seal—the words printed just above—represent the spirit and aim of the Western Conference. All our local parishes feel the impulse of this general body. Its strength is our own strength. Under its Secretary, J. Ll. Jones, it deserves our heartiest support. Our apportionment this year is \$100; let us give at least \$150. Last year we sent \$153.61. The collection for it is taken on pledge-cards on monthly instalments,—an admirable way, *when remembered!*

Women's Western Unitarian Conference. Organized last year, and incorporated this year, "for the advancement of Freedom, Fellowship and Character in Religion." It hopes to unite the women of our churches, and isolated Liberal women, in an association to further this cause in the West, by distributing

Liberal literature, by forming classes for the study of matters pertaining to the Liberal faith, and by making the membership as large as possible. In order to carry out specific plans in hand this year, about \$1,000 must be raised. Annual membership \$1.00. Life membership \$10.00. Director for Minnesota, Mrs. M. C. Clark, 25 East Tenth St., to whom inquiries and contributions may be sent. Last year we had seven members, and sent \$11.50. ♦Not bad for a beginning.

Western Unitarian Sunday School Society. "The world is saved by the breath of the school-children," says its seal. By publishing Lessons, Service Books, Festival Services, "Little Unity," etc., it helps every teacher, parent and child connected with our Sunday Schools. In return, it hopes that, at least, all the officers and teachers of the Schools will help on its work by regularly each year becoming "Annual Members." Annual membership, \$1.00. Life-membership, \$10.00. Our collection is taken on the pledge-cards. Last year it was \$77.37.

These three Societies have incorporated themselves this year, which means that they are girding themselves for stronger work. They hold their Annual Meetings in May; this next year, probably, at Keokuk, Iowa.

"Unity." Our young paper, now in its fifth year, runs the rounds of all the parishes each fortnight,—arriving usually a little late! Sometime it will increase in wisdom and promptness and stature; but it does about as well as it can, and, just as it is, it has become the indispensable chore-boy for all the Western Unitarian work. As such it claims our yearly subscriptions at \$1.50. Mr. Gannett receives and forwards them. Last year, in Church and School, we took forty-four copies of *Unity*, sixty-six of *Little Unity*. "*Little Unity*" is the child-end of "Unity;" yearly subscription, 50 cts. The two papers together, \$1.85.

The Pamphlet Mission. A mission by pamphlet and correspondence, aiming to diffuse the ideas and spirit of Liberal religion in the State, will quietly begin this winter in our Church. The Cincinnati church has led the way, and it is hoped that their plan, enlarged and systematized, may be adopted in many places. It is a work especially commended to our St. Paul Branch of the Women's West. Unit. Conference.

Unity Sunday School.

"To live is to give."

1882 — 1883.

W. C. GANNETT, *Superintendent.*

H. KROGSTAD, *Sec'y and Treas'r.*

Mrs. C. A. B. JILSON, *Organist.*

Miss E. B. GREENE, *Librarian.*

Sunday School Assistants.

Miss E. M. PATTEN,

T. W. MALCOLM,

R. B. WARE,

GRACE D. CHAPEL,

C. RUSSELL TROWBRIDGE.

TEACHERS.

Mrs. S. B. BEALS,

Mrs. C. A. B. JILSON,

Miss S. B. BEALS,

Miss E. L. KELLEY,

Miss S. D. CHAPIN,

Miss L. A. LONG,

Mrs. M. C. CLARK,

Miss S. A. MAYO,

Mrs. E. M. COMSTOCK,

Miss J. E. McCAINE,

Miss A. H. DANIELS,

Mrs. M. W. PERKINS,

Mrs. W. H. GRANT,

Mrs. F. P. SAWYER,

Mrs. D. B. HARBAUGH,

Mrs. H. D. WEST.

And an older Conversation Class.

129 Scholars—89 girls, 40 boys.

The School assembles during the after-church greetings. It opens with a Children's Choral Service, followed often by a word from the Superintendent, and then by the class-lessons. Parents and friends are invited to remain through the beautiful opening service.

Most of the Lessons this year are to be on the "Child Jesus,"—a study of the background of the Gospel story.

The Sunday School Library is also a Parish Library. It contains 544 books, carefully selected for readers old as well as young. Li-

brary-cards, and a classified catalogue for home use, can be obtained from the Librarian. Books are taken out and returned during the Sunday School hour. Mr. Gannett is glad to have his own bookshelves considered an extension of the Parish Library.

We hope for our Christmas Frolic this year on Tuesday evening, Dec. 26, and for our usual Festival Services at Thanksgiving, Christmas, Easter and Flower Sundays,—all which services largely depend for their beauty on the choral part the school takes in them. The Picnic comes in June. For the "Q. F. U." plans this winter, see page 25.

The Sunday School is supported by the "Children's Penny" brought each Sunday, by the church collection of the first Sunday of each month, and by special donations which are never untimely. This last year we stopped buying new books for the Library, and the children also voted to give up the Christmas Tree, in order to give the money to the New Church Fund.

S. S. Treasurer's Report.

Sept. 1, 1881—Sept. 1, 1882.

<i>Received.</i>	<i>Expended.</i>
Balance, Sept. 1881.....\$ 4.47	Library Expenses:—
"Children's Penny"..... 62.29	Binding\$ 15.50
Church Collections..... 74.22	Book Covers..... 3.50
Donations 7.00	Library Cards..... 1.00
Lost Library-Books p'd for. .75	Table..... 2.50
Picnic Tickets sold..... 26.00	Papers: "Day Spring"..... 7.50
	"Little Unity"..... 7.50
	Service and Song Books..... 3.90
	Festival Services..... 9.56
	Postage60
	Picnic 58.00
	Gift to New Church Fund.. 40.00
	\$149.56
	Balance, Sept., 1882..... 25.17
	\$174.73
\$174.73	

SUNDAY SCHOOL WORK.

"Look up, and not down,
Look forward, and not backward,
Look out, and not in,
Lend a hand!"

"Do all the good you can,
In all the ways you can,
In every place you can,
To all the people you can!"

This year let us remember—

- (1) The Thanksgiving Baskets. (2) The Orphan Asylum at Christmas.
- (3) Our "little sister" Sunday School, black and white, among the mountains of Georgia. Keep your "Day Springs" and "Little Unities" on file, and get ready your last year's Christmas Cards (be sure to rub off all writing!) and about Dec. 1 we will send them down to her.
- (4) Do you know about the Flower Mission? Did you raise any flowers last summer for it? Next spring, seed shall be given to any of you who will plant a flower-bed for it in your garden.
- (5) What else can we remember for *outsiders*? Let any child who thinks of any kind thing which our Sunday School can do, send a note to Mr. Gannett about it.
- (6) For *inside*, let us remember that to read the responses out loud and to sing the songs out loud in the Sunday School service "lends a hand" there, for it makes the service seem nobler to all; that to listen to the point, and to talk to the point, in the class-lessons "lends a hand" there; that to make the music of the four Festival Sundays as beautiful as we can, "lends a hand" to all the Church. These Festival Services are our return to the Church and the teachers for the pains they take at Christmas and the Picnic and the Q. F. U., to give the children a good time. Will the children please read what is said on pages 9, 10, about their "Welcome" to the little ones, and the New Year's Service.

The "Alice in Wonderland" play, acted by our children last spring for the benefit of the Orphan Asylum, netted \$158.00,—enough to paint and paper and blackboard and picture the walls, buy new desks and chairs all around, and to put on double windows this winter. Wasn't that good! The tiny summer Fair, in which some of our children helped, gave its bag of earnings to the Home for the Friendless.

"TRUE HELPERS."

"For their Sake."—"On Honor."

Our Temperance Society, the "True Helpers," invites to its membership all, old and young, men and women, boys and girls, (over eight years old), who, for the help it may give themselves or others, are willing to give up all alcoholic drinks, including beer and cider, except as medicine. So the Society aims to promote Public Spirit, Temperance, Honor,—three in one. Its two mottoes are printed above. Its pledge lasts only three months, and then those who wish to renew it do so in a little ten-minutes' service during the Sunday School hour. Why for three months only? Our Service answers; "Because a Pledge to us is a very solemn thing, not lightly to be taken, never to be forgotten or broken: Because some of our members are too young to understand the full meaning of a life promise: Because others may not be willing to give up their freedom of choice for all future time." Renewal days,—Oct. 3, Dec. 31, April 1, June 24. Membership-fee each time, 10 cts. The money thus collected is spent for some Temperance purpose,—this last summer for the Free Ice Water Barrel at our church-door. No little thing that the School has done has given so much pleasure to so many people as this cup of cold water at our door. We recommend it to all Sunday Schools. Average membership last year, 38. Balance in Treasury, Oct. 1, 1882, \$11.39.

W. C. GANNETT, *President.*

Mrs. E. M. COMSTOCK, *Sec'y and Treas'r.*

Additional Directors.

Miss E. L. KELLEY, BLANCHE HASKELL, CHARLES BOYDEN.

TEACHERS' MEETING.

The Sunday School Teachers, with Mr. GANNETT and others interested, meet in the Church Parlor every Friday afternoon, from about 3.30 to 5.30, to prepare the Sunday Lesson. All are welcomed to our conversations.

Unity Club.

"Dwell together in Unity."

Unity Club (organized in April, 1877) is the social, educational and working side of our church life. All persons connected with the Church, and outside friends who are introduced by members, are invited to its membership. Its aim is to get good, and to do good, and to have a good time. Besides the General Meetings, the Club has ten branches and branchlets, which are separately organized for work, study and fun. (See pp. 20-27.) Annual membership for all General Meetings, for persons over twenty-one years old, \$1.00; for those under twenty-one, 50 cents. Last year the Club had 84 members.

THE GENERAL MEETINGS

are held in the Club Room on alternate Tuesday evenings from September to May, beginning (except on "Social" evenings) at 7:30. Entertainments begin at 8 and last till about 10. The entertainments are in charge of the Committees named below. See *Club Calendar* on page 19.

Club Treasurer's Report.

Oct. 1, 1881—Sept. 1, 1882.

<i>Received.</i>	<i>Expended.</i>
Balance, Oct. 1, 1881.....\$ 64.76	Janitor, wood, gas, etc.....\$ 35.00
Membership Fees..... 75.50	Knives and Dishes..... 21.45
Interest 1.10	Picture Frames..... 5.00
Sale of Calendars..... 41.50	500 Calendars..... 48.00
Sale of Pictures..... 1.35	Secretary's Journal..... 1.00
Sale of Gas-pipe..... 10.00	Postage12
Gas, etc., for "Wonderland" 4.50	Gift to New Church Fund... 80.00
	\$190.57
	Bal. on hand, Sept. 1, 1882.. 8.14
\$198.71	\$198.71

1882—1883.

W. C. GANNETT, *President.*J. HOWARD RAMALEY, *Vice-President.*Miss LILY A. LONG, *Sec'y and Treas'r.*

Social Committee.

Mrs. A. M. HART, *Chairman.*

Mrs. C. H. CLARK,	Miss S. RAMALEY,
Mrs. L. R. LEWIS,	Miss I. H. WILLIUS,
Mrs. M. L. MAGEE,	Miss E. HOULTON,
Mrs. M. P. EUSTACE,	F. RAMALEY,
Mrs. J. G. FREEMAN,	W. P. BARRETT,
Miss G. A. RYDER,	G. E. SNELL,
Miss G. L. SNELL,	D. RAMALEY, Jr.

Hospitality Committee.

Miss J. E. MCCAINE, *Chairman.*

Mrs. F. WILLIUS,	Mrs. M. W. PERKINS,
Mrs. W. H. KELLEY,	Mrs. O. GERSTING,
Mrs. P. S. HASKELL,	Mrs. J. D. LUDDEN,
Mrs. C. H. ROBINSON,	DANIEL MCCAINE,
Mrs. F. P. SAWYER,	HENRY KROGSTAD.

Discussion Committee.

W. H. KELLEY, *Chairman.*

WM. MCCAINE,	D. RAMALEY.
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Committee on American Humorists.

Miss C. R. SEABURY, *Chairman.*

O. C. GREENE,	F. JACKSON,	W. C. GANNETT.
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Dramatic Committee.

Mrs. E. H. BAILEY, *Chairman.*

JESSIE BOYDEN,	J. H. RAMALEY,
ALLIE HART,	W. L. CHAPIN.

Music Committee.

Miss S. D. CHAPIN, *Chairman.*

Mrs. A. BAILEY,	W. H. GRANT, Jr.,	W. B. STICKNEY.
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Amusement Committee.

Miss S. B. BEALS, *Chairman*.

BLANCHE I. CHAPIN,

DELLA J. LONG,

SUSIE W. SEWALL,

HERBERT J. FREEMAN.

Finance Committee.

The Chairmen of the above-named Committees.

CLUB CALENDAR—1882-1883.

Members of the Hospitality Committee, it is hoped, will always be present, watching as the special hosts to make all feel at home; but it is understood that whoever joins our Club thereby becomes *brevet*-member of this Committee, one of our minute-men and women of hospitality.

The Music and Amusement Committees, we trust, will keep themselves ready to brighten ten or fifteen minutes at need, on any evening, besides providing for the one evening which each has in charge.

Sept. 12.—Discussion of winter plans.

Sept. 19.—*Social*: Tea from 6.30 to 8. Election of Committees, etc.

Oct. 3.—*Discussion on "Prohibitory Liquor Laws."* Open to all.

Pro:.....A. H. WIMBISH, D. RAMALEY.

Contra:.....W. B. STICKNEY, DAN'L McCAINE.

Oct. 17.—*American Humorists*.

Readings from "Artemus Ward," "Uncle Remus," Geo. W. Curtis, C. D. Warner, Mrs. H. B. Stowe, S. Huntley.

Oct. 31.—*Lecture*: Readings from his "Spell-Bound Fiddler" by Kristofer Janson. Then a welcome to our stranger-guests.

Nov. 14.—*Amusement Evening*.

Nov. 28.—*Discussion on the "Sunday Laws."* Open to all.

Pro:.....W. L. CHAPIN.

Contra:.....J. H. RAMALEY.

DEC. 7 AND 8.—CHRISTMAS FAIR IN MARKET HALL.

Dec. 12.—*Lecture on "Dante,"* by H. M. SIMMONS; then a social hour.

Dec. 26.—*Christmas Frolic*.

Jan. 9.—*Dramatic.*

Jan. 27.—*Social*: Tea from 6.30 to 8. Then the
"ANNUAL MEETING" OF UNITY CHURCH.

Feb. 6.—*American Humorists.*

Readings from Mark Twain, Bret Harte, C. F. Adams,
Josh Billings, Danbury News Man, Peterkin Papers, Betsy
Bobbitt.

Feb. 20.—*Discussion on the "Land Question:"* Open to all.

Land Grants and Bonanza Farms.....D. RAMALEY.

Injustice of Private Property in Land.....W. H. KELLEY.

Mar. 6.—*Dramatic.*

Mar. 20.—*Lecture*: and a social hour.

April 3.—*Music.*

April 17.—*Social.*

UNITY CLUB BRANCHES.

I.

THE STUDY-CLASS

is meant for those who wish to undertake a little real reading or study together each year. This will be our fourth year of such study. Membership is open to all connected with the Club. Class-fee for the year, 50 cts. Meetings every other Tuesday night, alternating with the General Club meetings, in the Church Parlor, at 7 o'clock, —study beginning at 7.30.

Last year we spent eighteen evenings on the Poetry of Longfellow and Lowell. Number in class, 49; average attendance, 38; number taking part in work, 28; over 40 papers written. Balance in Study-Class Treasury, Oct. 1. 1882, \$15.90.

This year we begin with the Poetry of Holmes, Bryant and Whit-tier,—eight or ten evenings in all; having written papers, readings and conversation. The rest of the year, probably thirteen meetings more, will be spent on Emerson's Essays and Poems. In studying Emerson, it is suggested t^t at the class divide itself into little groups of four or five friends, each group to study together the essays and poems named for one subject and take charge of the meeting devoted to it, arranging its topics as they please. The more variety in

the methods, the better. The whole course is sketched below, but more detailed programmes will appear in "Unity," and by and by in pamphlet form.

The main good and pleasure of such a class comes to those who take active part in the writing and conversation; can we not all forget ourselves enough to do so? Let us try to learn to *talk* this winter! If each one will deliberately come with three or four things to say or questions to ask, *and say them*, the result will be a surprise of good time to all. This is not required, however, for membership; but it is hoped that all who join the class will, at least, try to *read at home*, the selected poems and essays before each meeting. It may be a winter to date from, that holds such noble reading and thinking.

W. C. GANNETT, *Chairman*.

Miss J. E. MCCAINE, *Sec'y and Treas'r*.

STUDY-CLASS CALENDAR—1882-1883.

THE POETRY OF

OLIVER WENDELL HOLMES.

Sept. 26.—Holmes at Home.....	Mrs. J. DEGRAW.
The Class-mate and Friend.....	W. C. GANNETT.
The Doctor.....	Miss H. N. HAYNES.
The Patriot.....	Miss E. B. CURTIS.
Oct. 10.—The Preacher.....	Miss J. E. MCCAINE.
The Poet.....	Miss A. B. BANKER.
The Wit.....	Miss S. B. BEALS.
Oct. 24.—Prose-Poetry in the "Breakfast Table" Series.	
Holmes-Conundrums; written answers by all.	

THE POETRY OF

WILLIAM CULLEN BRYANT.

Nov. 7.— <i>Nature; "Her Visible Forms."</i>	
Woods, Hills, Fields.....	Miss L. A. LONG.
Waters, Winds, Skies.....	Mrs. H. J. MCCAINE.
The Human Race.....	Miss A. H. DANIELS.
Nov. 21.— <i>"Faith to Things Unseen."</i>	
Liberty.....	Miss D. E. CHANEY.
Life-in-Death; God.....	Miss S. B. BEALS.
<i>The Poet and his Friends</i>	Miss E. B. GREENE.

THE POETRY OF

JOHN GREENLEAF WHITTIER.

Dec. 5.—*New England.*

Its Scenery.....	Miss E. B. CURTIS.
Its Life and Homes.....	Miss S. A. MAYO.
Its Legends.....	Mrs. F. P. SAWYER.

Dec. 19.—*Trust.*

"The Eternal Goodness".....	Miss S. A. MAYO.
"Our Master".....	Miss S. D. CHAPIN.
"The Great Change".....	Mrs. S. B. BEALS.

Jan. 2.—*The Essential Religion.*

Creed and Deed.....	Miss J. E. MCCAINE.
Fellowship.....	Miss L. A. LONG.
The "Friends".....	Miss H. N. HAYNES.

Jan. 16.—*Heroes.*

Heroes of Freedom.....	Mrs. J. DEGRAW.
Heroes of Duty.....	W. L. CHAPIN.
John G. Whittier.....	Miss L. HAND.

ESSAYS AND POEMS OF

RALPH WALDO EMERSON.

Jan. 30.—*Conversation and Eloquence.*Feb. 13.—*Books and the Scholar.*Feb. 27.—*Beauty and the Artist.*Mar. 13.—*Poetry and the Poet.*Mar. 27.—*Manners.*Apr. 10.—*Friendship.*Apr. 24.—*Character and Heroism.*May 1.—*Reform and Reformers.*May 8.—*History and Civilization.*May 15.—*Nature.*May 22.—*Soul and Over-Soul.*May 29.—*Spiritual Laws.*June 5.—*The Essence of Religion.*

II. UNITY GLEE CLUB.

This is a new venture, begun with the hope of increasing interest in the music of the Church, Sunday School and Club. Successfully carried through, it will help to make all our services more beautiful, and all our meetings pleasanter. It is thought best to begin at the foundation and learn to sing by note.

The Class meets every Wednesday evening at 7:30 in the Club Room. The course of twenty lessons, each about two hours long, began Sept. 27. Signor Jannotta, instructor. Any member of the Church or Club has the privilege of inviting outside friends to join the class,—this to enable us to afford ourselves the best teaching, as well as to give the chance to others, at a very moderate price. Terms for active membership, \$5.00, payable in advance in whole or half-payments. Associate membership, with right to attend as listener, \$1.00. For membership apply to W. B. STICKNEY, at the First National Bank.

III. THE BENEVOLENT SOCIETY.

(Organized in March, 1876.)

This Society—a year older than our Club—meets in the Church, at 2 o'clock on Thursdays, to cut and arrange work for applicants. In order to employ as many as possible, they ask orders for plain sewing from any persons wishing to co-operate with them. They will be glad to hear of women who need employment or clothing. They have decided to take under their charge this year a room in the Home for the Friendless, the Orphan Asylum, or the Woman's Christian Home, to furnish with sheets, towels, etc.; and to add to their care a room in each of the other Homes as their finances will allow. For such enlargement of their borders they ask for a larger membership of helpers. A sale of garments will be held occasionally in the hope of making the Society self-supporting.

Annual membership, \$1.00.

Balance in Treasury, Sept. 1, 1882, \$61.73.

Mrs. M. C. CLARK, *President.*

Mrs. S. B. BEALS, *Secretary.*

Mrs. H. M. KELLEY, *Vice-President.*

Miss E. B. GREENE, *Treasurer.*

IV.

SEWING AND CUTTING SCHOOL.

Another of the ventures of service that we can try, now that we have a Church-Home of our own. The special thought at present is to teach girls how to cut and make their own clothes. The School began very quietly on Sept. 30, with one girl! The next week she grew to seven. When it keeps its first birthday we shall ask for a report. It meets on Saturday mornings from 10 to 12, and Mrs. SAWYER, Mrs. AMES, and Mrs. JACKSON have it in charge.

V.

THE CHURCH CUPBOARD.

Still another new thought planted to grow, if it prove serviceable; the thought being to furnish a nook where supplies of any kind for the sick and poor may be collected,—the same to be called for by anyone who knows a case of destitution where they can be well applied. The Cupboard may possibly become a useful annex to the Benevolent Society and Sewing School: a sort of winter-side to the Flower Mission. Friends are invited to send a tumbler or two of jelly to the shelves. The key-bearers are Miss RAMALEY and Miss MCCAINE.

VI.

THE FREE SUNDAY READING ROOM.

The Reading Room was opened last spring soon after entering our new Church,—our first attempt to earn a right to its pleasantness by sharing it with outsiders. Three or four volunteered to do the necessary work. After the Sunday School service the seats were quickly moved back in the Club Room, the tables moved in and spread with magazines and papers of many kinds, generously supplied by friends inside and outside the parish,—and then the kitchen witnessed a modest Sunday dinner! The attendance each afternoon till the summer-closing averaged 33. This fall it is re-opened, and on Sunday evenings as well as afternoons, and it will be kept open at least until the new Public Library Reading Room is ready.

Committee in charge, A. H. WIMBISH, Miss M. E. FOLLETT, Miss J. E. MCCAINE, W. C. GANNETT. Donations last spring, \$41.50. Balance on hand, Sept. 1. 1882, \$19.59.

VII.

CITY RELIEF WORK.

Our people are requested to remember regularly each and all of these societies, so far as they can, with yearly subscriptions. Our "Manager" for each will be glad to serve as a local Treasurer, and to answer any inquiries.

Home for the Friendless. Manager from Unity Church, Mrs. J. D. LUDDEN. Annual Membership, \$2.00. Special subscriptions needed to enlarge the Home.

Protestant Orphan Asylum. Managers from Unity Church, Mrs. J. L. BAILEY, Mrs. F. P. SAWYER.

St. Paul Relief Society. Managers from Unity Church, Miss C. R. SEABURY, Mrs. M. C. CLARK, F. WILLIUS, W. C. GANNETT. Special subscriptions are needed to pay for the new building.

St. Paul Anti-Cruelty Society. Managers from Unity Church, A. H. WIMBISH, J. D. LUDDEN, E. SAWYER. Annual membership, \$1.00.

Woman's Christian Home. Mrs. F. P. SAWYER will receive donations for this Home.

The Coffee House. Manager from Unity Church, Miss S. B. BEALS.

The Flower Mission, now five summers old, invites the help of our ladies. It is hoped that our church-parlors may be the place of meeting next summer, and that our church-yard will furnish part of the flower-supplies. Another hope is that the Mission may offer seed to all Sunday School children in this city who will raise flowers for it.

II.

THE AGASSIZ ASSOCIATION.

"ST. PAUL, A" CHAPTER.

Our little Natural History Society, formed upon the plan suggested in "St. Nicholas." There are chapters all over the country,—two or three others, we believe, in St. Paul. Nine resident, four corresponding members. Open to all. Initiation-fee, 5 cts. Meets every other Thursday evening at Mr. RAMALEY'S, 595 Cedar St.

III.

THE VACATION READING CLASS.

"B. O. I."

"The brain is like the hand, and grows with using."

This second summer of the "B. O. I" the six members met every Friday at each others' homes,—spending the first hour in reading, the second in quiet games. Their books this year were "From the Log-Cabin to the White House" (Garfield's Life), and "The Lady of the Lake."

BLANCHE HASKELL, *President.*

MARY F. SEWELL, *Vice-President.*

ADDIE M. MCCAINE, *Secretary.*

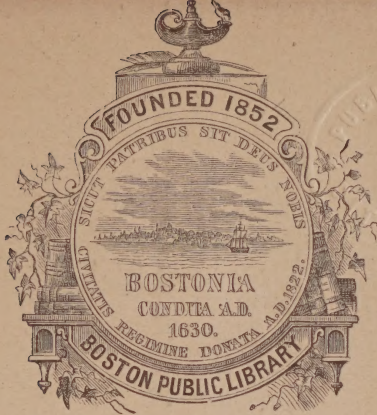


1883.

*Here hath been dawning
Another blue day:*

*Think, will thou let it
Slip useless away?*

JANUARY			FEBRUARY			MARCH		
S	..	7 14 21 28	S	..	4 11 18 25	S	..	4 11 18 25 ..
M	1	8 15 22 29	M	..	5 12 19 26	M	..	5 12 19 26 ..
T	2	9 16 23 30	T	..	6 13 20 27	T	..	6 13 20 27 ..
W	3	10 17 24 31	W	..	7 14 21 28	W	..	7 14 21 28 ..
T	4	11 18 25 ...	T	1	8 15 22 ...	T	1	8 15 22 29 ..
F	5	12 19 26 ...	F	2	9 16 23 ...	F	2	9 16 23 30 ..
S	6	13 20 27 ...	S	3	10 17 24 ...	S	3	10 17 24 31 ..
APRIL			MAY			JUNE		
S	1	8 15 22 29	S	..	6 13 20 27	S	..	3 10 17 24 ...
M	2	9 16 23 30	M	..	7 14 21 28	M	..	4 11 18 25 ...
T	3	10 17 24 ...	T	1	8 15 22 29	T	..	5 12 19 26 ...
W	4	11 18 25 ...	W	2	9 16 23 30	W	..	6 13 20 27 ...
T	5	12 19 26 ...	T	3	10 17 24 31	T	..	7 14 21 28 ...
F	6	13 20 27 ...	F	4	11 18 25 ...	F	1	8 15 22 29 ...
S	7	14 21 28 ...	S	5	12 19 26 ...	S	2	9 16 23 30 ...
JULY			AUGUST			SEPTEMBER		
S	1	8 15 22 29	S	..	5 12 19 26	S	..	2 9 16 23 30
M	2	9 16 23 30	M	..	6 13 20 27	M	..	3 10 17 24 ...
T	3	10 17 24 31	T	..	7 14 21 28	T	..	4 11 18 25 ...
W	4	11 18 25 ...	W	1	8 15 22 29	W	..	5 12 19 26 ...
T	5	12 19 26 ...	T	2	9 16 23 30	T	..	6 13 20 27 ...
F	6	13 20 27 ...	F	3	10 17 24 31	F	..	7 14 21 28 ...
S	7	14 21 28 ...	S	4	11 18 25 ...	S	1	8 15 22 29 ...
OCTOBER			NOVEMBER			DECEMBER		
S	..	7 14 21 28	S	..	4 11 18 25	S	..	2 9 16 23 30
M	1	8 15 22 29	M	..	5 12 19 26	M	..	3 10 17 24 31
T	2	9 16 23 30	T	..	6 13 20 27	T	..	4 11 18 25 ...
W	3	10 17 24 31	W	..	7 14 21 28	W	..	5 12 19 26 ...
T	4	11 18 25 ...	T	1	8 15 22 29	T	..	6 13 20 27 ...
F	5	12 19 26 ...	F	2	9 16 23 30	F	..	7 14 21 28 ...
S	6	13 20 27 ...	S	3	10 17 24 ...	S	1	8 15 22 29 ...



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PAMPHLETS.

Boston churches.



TO those kind friends whose generous gifts have so largely contributed towards providing a



for our Society, the Trustees of Unity Church of St. Paul desire to tender their warmest thanks.

They would make the little Calendar, enclosing this card, the bearer of the thanks. On its first pages it hints the pleasantness and convenience of the new Home, and on the other pages the kind of church-life that goes on within it. Our friends can see from it what form their aid has taken, and is taking, in our hands.

Shortly after the opening of the new year we hope to enter into enjoyment of the whole building; and our word as to indebtedness—that it should not exceed three thousand dollars—will be fully kept.

The interest in our welfare has been most gratifying to us, and will serve to confirm us in our trust in "Freedom, Fellowship and Character in Religion."

For the Trustees,

EDWARD SAWYER, *Chairman*;

CHANNING SEABURY, *Secretary*.

St. Paul, Minn., Nov. 2, 1882.



7/9

D. F. L. Bindery,

MAY 31 1886



